# CATHOLIC ACTION

ol. XXIII, No. 4 APRIL, 1941

## Pope Pius XII Lauds U. S. Bishops For Financing Relief Projects

"INFORMED of the magnanimous proposal of the Hierarchy of the United States, whereby a general collection will be made for the relief of the suffering and destitute peoples throughout the world, the Holy Father is deeply consoled by this loyal desire to further the most ardent wish of the common father of all the faithful, and he rejoices in seeing the charity of American Catholics again extended so generously to give every possible assistance to those who suffer the awful consequences of the tragic events of these times.

"IN RECOGNITION of this new and inspiring evidence of true Christian solidarity, His Holiness imparts to the Bishops and clergy and to every contributor, in pledge of heavenly recompense, his affectionate Apostolic Benediction."

*—Message sent by His Eminence Luigi Cardinal Maglione, Papal Secretary of State, to the Bishops' Relief Committee through His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States.* *(See story pages 7-8.)*

A NATIONAL MONTHLY PUBLISHED BY THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Catholic Action for Social Justice" Number

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# FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

***"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."***—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing,* and CATHOLIC ACTION, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies—and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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# CATHOLIC ACTION

*"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."*

*—Pope Pius XI.*

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXIII, No. 4 APRIL, 1941

# OUR COMMON CATHOLIC INTERESTS

## Catholic University Announces Summer Institute of Catholic Social Studies

OF TIMELY interest in connection with the publication of the study club discussion in this issue of CATHOLIC ACTION on "Implementing Social Justice—Organization and Coordination" and other material pertinent to the anniversary observances of the issuance of the *Rerum Novarum* and *Quadragesimo Anno* Encyclicals is the announcement by the Catholic University of America of the opening during its 1941 summer session of a permanent Institute of Social Studies. This forward step is an encouraging development of the pioneer efforts of the N. C. W. C. Social Action Department to train Catholic leaders in the social principles of the Church and in the study of the economic, political and social backgrounds to which they are to be applied. Like the regional schools of Social Action Studies organized and carried on by the N. C. W. C. Social Action Department for the past several years, it is confidently believed by Dr. Roy J. Deferrari, director of the summer session, and Rev. John F. Cronin, S.S., director of the Institute, and professor of economics, St. Mary's Seminary, Baltimore, Md., that the Catholic University Institute will attract students from the ranks of clergy, seminarians, and religious, teachers of the social sciences, lawyers, government officials, labor leaders, farm officials, and others outstanding in public life.

**1941 Summer Session To Specialize in Training for Leadership**

A statement issued by the University announcing the Institute reads:

"The Institute seeks to break down the deplorable cleavage existing today between the social sciences and social ethics. At present, in many schools they are completely separate subjects. The average student may know one or the other; not often does he study both. There are Catholic professors of economics, political science, sociology, and history who have never read the papal encyclicals on their subjects. On the other hand, there are many Catholics interested in social welfare, but not well acquainted with the principles of social science. In such cases, their commendable zeal may be abused by promoters of panaceas and unsound crusades. Thus, in some instances we find sound science groping blindly without direction or aspiration, and in other instances we discover high enthusiasm diverted or nullified because of lack of practical information. Both of these situations emphasize the need of a course which integrates Catholic principles with a realistic study of economic, political, and social facts.

"The Institute of Catholic Social Studies specializes in such integration. As a result it can offer a complete course to be covered in only three summer sessions, the equivalent of a school semester. . . . A program of this nature is possible because the Institute is organized around this sole objective. No time is allotted for dissertations, language requirements, research courses, and the like. These necessary adjuncts to a university degree are dispensed with in the interests of action, and the information necessary for intelligent action. The students are given insight into the American and the world scene, and are furnished the tools necessary to keep such knowledge up-to-date. The graduates of the Institute will not be research economists, or political scientists, or sociologists, but they will know how to

**Complete Course Available in Three Summer Sessions**

use the information gathered by such scholars. The faculty was chosen with this objective in view. Its members have practical as well as academic experience.

"It is hoped that the Institute will produce Catholic leaders in many fields, men and women who are able to treat the ills of society with remedies based on eternal truth. For example, its object would be to prepare for each diocese several priests trained to carry out the injunctions on social matters so frequently given to the clergy by recent popes (Pope Pius XI: *Quadragesimo Anno; Atheistic Communism,* especially numbers 61-62; Pope Pius XII: *Sertum Laetitiae*). They would be able to give further training to the laity and thus help to stave off the ruin so widespread in modern Europe, largely because men were blinded to the demands of truth and justice in this field. Furthermore, the Institute would aid the teachers of the social sciences in Catholic schools and colleges to combine sound science with sound ethics. They would be better able to give their students guidance and interpretation, in addition to varied information. Finally, the laity in the various professions and walks of life would be trained to use these vital principles. By putting them into action, they could give a graphic illustration of their unique value in modern society.

"Because of these factors, the Institute has a scope which transcends what is purely academic. With proper support, it could be a major influence in a critical time. Now that the world is in the throes of a great upheaval, decisions taken today may well have profound and lasting effects for the future of our nation and, possibly, for western civilization. It is vitally important that these decisions be made in accord with the teachings of eternal truth. This can be done only when such teachings are a real leaven, penetrating the whole mass of American thought. The Institute has a definite place in bringing about such a desirable result."

Complete information about the Institute may be had by writing the director of the summer session, Catholic University of America, Washington, D. C.

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**Apostolic Delegate Lauds Archbishop Lucey as Master of Catholic Social Justice Teaching**

SPEAKING on "Faith—Its Inspiring and Beneficient Role," on the occasion of the recent solemn installation of the Most Rev. Robert E. Lucey as the second Archbishop of San Antonio, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, referred to Archbishop Lucey as a "master" of the principles of social justice. Declaring that religion is "a basic source of true civilization," he reviewed the glorious Catholic heritage of Texas, and paid glowing tribute to the heroism of early missionaries, stating:

"Rarely do we meet with a development of Catholic life so rich, so rapid, and so extensive as that which took place in Texas after the arrival of the first Bishop Following a brief period of six years as a Vicariate it was elevated to the rank of Diocese, with the See a Galveston. Then the Diocese was divided in two, Gal veston and San Antonio. San Antonio soon became an especially fertile field and center of every kind of re ligious, educational and charitable institution and today it is exemplary in this regard. Four other dioceses sprang up in Texas. Finally in August, 1926, the Holy See decreed that San Antonio be elevated to the apex of dignity and power, and made it an Archdiocesan and Metropolitan See and to this Ecclesiastical Province was added the great State of Oklahoma, namely, the Diocese of Oklahoma City and Tulsa. The vast and illustrious State of Texas well deserved its own ecclesi astical center, and it was fitting that San Antonio be given this distinction. So today it renews its hopes and resolutions upon receiving its new Archbishop chosen by the Holy Father to continue in this section the ancient and wonderful tradition of ardent and ef fective faith, and to keep strong the chain of inspiring works of Christian charity which bind the flock of Christ.

"You, the people of the Archdiocese of San Antonio and of Texas," His Excellency said, "now consign the torch of this Catholic heritage with the ageless faith to your new shepherd, Archbishop Lucey. . . . As a representative of God, a spiritual shepherd, a religious teacher and as an administrator of a chosen portion of the Lord's flock, he comes to each and all of you, as father and friend. Your interests are his, and all of you, young and old, rich and poor, belong to him and will be the object of his concern.

"He will speak of God, of man's relations to the Creator, of the immortal soul, of man's duty to clothe it with sanctifying grace, of the means of salvation of the Sacraments and of eternal life that awaits us all. Nor will he be satisfied merely with words, but along the path of goodness, in the struggle for the acquisition and safeguarding of virtue, in combating perils to the life of the soul, he will be your guide your support and your example."

Archbishop Cicognani then spoke of the tempora goods which are intimately related to eternal salvation in this connection quoting the words of Pope Pius XI

"The principles of Christian social and economi life," he said, "inculcated by the Church, have been collected in admirable Encyclicals such as the *Rerum Novarum* and the *Quadragesimo Anno.* The Sovereign Pontiffs have earnestly recommended that Bishops and priests avail themselves of them in order to promote the welfare of all, whether rich or poor, whether workingmen or employers."

Archbishop Cicognani then told how the Bishops o this country, in their Pastoral Letter and Program o

Social Reconstruction of 1919, and their statement on "The Church and Social Order" in February, last year, had elaborated upon the social principles of the Church and applied them to conditions in this country, and he observed that these documents "should be given an ever-increasing circulation."

"Archbishop Lucey," he concluded, "is a master in these subjects, and they too will assist him in doing much good for the temporal happiness of his people as well as for the eternal salvation of their souls.... Your joy is fully justified, in receiving the one who must be your guide in problems and affairs of such lofty importance....Yes, your beloved Archbishop, together with his priests, will dedicate himself principally and directly to the welfare of your souls. Amid his daily cares he will find nothing more dear than you and your families....The manner in which you welcome your new Archbishop is a pledge and a promise of collaboration in loyal service and of sincere filial obedience. May the episcopate of His Excellency, Archbishop Lucey, be happy, prosperous and fruitful; may it extend over many long years, and be a new and brilliant chapter of the glorious history of the Church in San Antonio and in Texas."

* * * * *

### Birth Controllers Seen As Most Destructive Force in America

POINTING out that there are more than 2,000,000 fewer children in American schools today than there were a decade ago, the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Bureau of the National Catholic Welfare Conference, in an article written for the *N. C. W. C. News Service*, declares that "it is highly doubtful whether any nation in all history has ever even approached our recent record of self-destruction.

Father Schmiedeler quotes the United States Census Bureau as follows: "If present birth and death rates continue, the population of the United States will fail to maintain its numbers by about 11 per cent per generation," and he attributes this situation to organized birth control and the propaganda which its proponents are placing before the American people.

He points out that the National Committee for Planned Parenthood, which is now conducting a drive for $625,000 to finance the 1941 program of the Birth Control Federation of America, is directly destructive in its aims, and indirectly destructive in that it promotes radicalism. He quotes as follows the reason given for the birth control program, that "the great majority of subnormal babies are born in families which have less than $1,000 total annual income," and he continues:

"Comforting words indeed for the American poor—so unnecessarily poor in a land of more than plenty! While the nation is ailing seriously, because over-surfeited with concentrated wealth; while the greatest agricultural plant the world has ever known remains on the edge of bankruptcy because of surpluses, millions of our people are to be denied the wholesomeness of a natural married life and the joys of a normal family of children; they are to sear their souls and damage their bodies by unnatural vice—because there is not enough for them to rear well-nourished, healthy children. Such logic! Yes, and such brutal injustice! Is America to besmirch its record by leading the way to the doom of the white race? It will, if organized birth control has its way. This group has become the most destructive force in America today."

## Timely Advice to Catholic Recruits

EDITOR'S NOTE: *CATHOLIC ACTION is glad to print the following timely and up-to-date contents of a leaflet recently issued by the Student Commission for Decent Literature of Notre Dame University, Notre Dame, Ind. It is believed that the suggestions offered in the following will prove valuable as a guide not only to the individual conscriptees but to all interested in furthering their spiritual, educational and recreational welfare.*

1. Be a good soldier. You can serve God and country best by being true to yourself.

2. Seek out a Catholic chaplain at once: offer your services to him for any assistance he may require.

3. Find your friends at the Communion rail. Some soldiers are daily communicants; others go as often as they can. You are sure of good companionship if you spend your time with frequent communicants.

4. Obey commands promptly and with good will. No officer is likely to command you to do anything contrary to good conscience. If any officer should do so, consult your chaplain in the matter.

5. Seek wholesome amusement in recreation hours. The chaplain can advise you where to find it. Don't gamble. Most gamblers become "moochers"—and the moocher is an army pest.

6. Carry a medal and rosary; keep a prayer book in your kit. Use them. Join the Holy Name Society.

7. Join a discussion group or study club. If there isn't one in your outfit, help the chaplain organize one.

8. Write home frequently; write occasionally to your pastor. If the chaplain has cards to certify attendance at the Sacraments, send them home.

9. Give good example as a Catholic gentleman. To men who have never known Catholics before, *you* represent the Catholic Church. Help others to be good, representative Catholics.

10. Don't get married before you leave; don't marry in the Army. A year of separation now may save years of separation later on.

11. Offer your sacrifices every day in union with the sufferings of Our Blessed Lord in His Passion and Death. In this way you supernaturalize your sacrifice, turning it to eternal advantage.

12. Look upon your years of training as a special opportunity God has given you to develop a strong body and a rugged character. Your country needs men of character—particularly men whose vision looks clear into eternity. A man whose eyes are fixed on God as his Last End has no temptation to seek his heaven on earth. Subversive doctrines promise you heaven on earth: no such promise can ever be fulfilled. *Enter the Army clean—Come home clean. God bless you!*

## CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

*April, 1941*

14-15—Catholic Association for International Peace—15th annual meeting, Washington, D. C.

14-15—National Federation of Catholic College Students—Second national congress, Washington, D. C.

16—Catholic Student Peace Federations—fifth annual meeting, Washington, D. C.

16-18—National Catholic Educational Association — Thirty-seventh annual convention. New Orleans, La.

16-18—Catholic Library Association—18th annual conference, New Orleans, La.

18-19-20—Confraternity of Christian Doctrine, Province of Los Angeles—Regional congress, Tucson, Ariz.

20-22—Catholic Committee of the South—Convention, Birmingham, Ala. Three meetings to be held in connection with the convention are: Annual conference, Diocesan Superintendents of Schools of the South; Conference on the Negro Apostolate; Regional meeting, National Catholic Rural Life Conference.

25-27—Confraternity of Christian Doctrine—College-sponsored Regional Congress, St. Mary's College, Notre Dame, Ind.

25-27—Newman Club Federation—Regional meeting, Central New York Province, New York, N. Y.

28-29—Confraternity of Christian Doctrine—Province of Dubuque, Regional Congress, Lincoln, Nebr.

29-30—Confraternity of Christian Doctrine, Province of St. Louis—Regional congress. Wichita, Kans.

30—National Conference on Family Life, Milwaukee, Wis. (Previously listed as March 30.)

*May, 1941*

3-4—Ohio State Circle, Daughters of Isabella—annual state meeting, Lima, Ohio.

9-11—Confraternity of Christian Doctrine—Province of Portland in Oregon, Regional Congress, Boise, Idaho.

11—World Sodality Day under the Auspices of the Sodality of the Blessed Virgin Mary.

11-13—Catholic Conference on Industrial Problems—Regional Meeting, Chicago, Ill.

16-18—Confraternity of Christian Doctrine—Province of Boston, Regional Congress, Burlington, Vt.

18—Biblical Sunday—designated by the American Hierarchy.

21-24—Catholic Press Association—national convention, Peoria, Ill.

22—National Discussion Conference to Commemorate the 50th and 10th Anniversaries of the Labor Encyclicals of Popes Leo XIII and Pius XI., Respectively, Kansas City, Mo.

25—Third Annual Solemn Memorial Military Field Mass—The Amphitheater, Arlington National Cemetery, Arlington, Va.

30-June 2—Association of Catholic Trade Unionists—First annual meeting of national council, Pittsburgh, Pa.

*June, 1941*

9-14—Sodality Summer School of Catholic Action—St. Louis, Mo.

15-21—Institute on Industry, Washington, D. C.

16-20—Catholic Hospital Association of the United States and Canada—26th annual convention, Philadelphia, Pa.

23-26—National Eucharistic Congress—ninth annual, St. Paul and Minneapolis, Minn.

24-27—Kappa Gamma Pi—Seventh biennial national convention, Chicago, Ill.

24-29—Eucharistic Congress of the Eastern Rites—Chicago, Ill.

27-30—Catholic Students' Mission Crusade—12th national convention, Rochester, N. Y.

*July, 1941*

4—Celebration by Diocese of Wichita of Observance of the 400th Anniversary of the Entrance of Coronado's Expedition into What Is Now Kansas—outdoor celebration, Lyons, Kans.

8—Ladies' Catholic Benevolent Association—7th Quadrennial and 18th National Convention, Atlantic City, N. J.

20-22—Newman Club Federation—26th annual national convention, Atlanta, Ga. (Originally set for June 13-15.)

28-August 2—Inter-American Pax Romana—Convention, Bogota, Colombia.

*August, 1941*

3-5—Denver Regional Conference of the National Council of Catholic Women—Denver, Colo.

4-9—Sodality Summer School of Catholic Action—Pittsburgh, Pa.

10-14—Theta Phi Alpha Fraternity—national convention, State College, Pa.

11-16—Sodality Summer School of Catholic Action—Boston, Mass.

16-20—Catholic Central Verein of America and the Catholic Women's Union—Eighty-sixth and twenty-fifth annual conventions, respectively, New York, N. Y.

18-23—Sodality Summer School of Catholic Action—New York, N. Y.

25-30—Sodality Summer School of Catholic Action—Chicago, Ill.

27—Centenary of the Founding of Catholicism in Montana will be celebrated at Stevensville, Mont.

30-Sept. 2—Italian Catholic Federation—state convention, Stockton, Calif.

*September, 1941*

21-23—Springfield, Ill., Regional Conference of the National Council of Catholic Women—Springfield, Ill.

30-Oct. 1—Catholic Conference on Industrial Problems—Regional meeting, San Francisco, Calif.

*October, 1941*

4-7—Confraternity of Christian Doctrine—Diocese of Mobile, Regional Congress, Birmingham, Ala.

5-9—National Catholic Rural Life Conference—20th annual convention, Jefferson City, Mo.

Second Week—Confraternity of Christian Doctrine—Province of Baltimore, Regional Congress, Savannah, Ga. (Originally scheduled for May 4-6)

(Other October dates; also November and December dates will appear later.)

# SPLENDID RESPONSE *to* BISHOPS' RELIEF APPEAL

*By* Donald T. Sheehan

A SPLENDID manifestation of the concern of Catholics in this country for the relief of the distressed and suffering in all parts of the world s seen in the response of the members of the Hierrchy, pastors, artists of the stage, screen, and radio; vriters, and publishers; as well as the faithful in other valks of life, to the appeal of the Bishops' Relief Comaittee held in most dioceses on Passion Sunday, Iarch 30; with collections planned for other dioeses at a later date.

**ppeal Sponsored in Interest of Efficiency**

The comprehensive nation-wide appeal, believed to be he first of its kind ever sponsored by the Church in his country, was held in the interest of efficiency and conomy, as well as for the avoidance of multiple apeals to the faithful. Heretofore, as the need for aid ecame apparent, special appeals had been made in bealf of particular relief needs.

The Hierarchy, aware of the multiplicity of appeals o the charity of the Church in the United States and elieving that it is no longer possible to answer apeals by individual collections, set up the Bishops' elief Committee at the annual meeting in November, 940, to undertake this vast project.

Under its direction the activities of several special ommittees which previously have been operating inependently, are coordinated; including the Committee or Polish Relief, the Committee for Lithuanian and altic States Relief; the Committees for Relief to rance, Belgium, Holland, England, and the Scandiavian countries; the Committees for Refugees from ermany, Austria, and Czecho-Slovakia; the Committee or Chinese Relief; the Committee for Child Refugees; nd the Committee for the Mexican Seminary, mainined at Montezuma, N. Mex., by the American Hierrchy to train young men for the Mexican priesthood, eminaries being prohibited in that country.

**ersonnel of Bishops' Relief Committee**

Comprising the committee are those prelates who orm the Administrative Board of the N. C. W. C.: The ost Rev. Edward Mooney, Archbishop of Detroit, hairman; the Most Rev. John B. Peterson, Bishop of anchester, vice-chairman; the Most Rev. Francis J. Spellman, Archbishop of New York, secretary; the Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa, treasurer; the Most Rev. John Gregory Murray, Archbishop of St. Paul; the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati; the Most Rev. John Mark Gannon, Bishop of Erie; the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh; the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, and the Most Rev. John A. Duffy, Bishop of Buffalo.

At the time of the formation of this single committee it was announced that, under the Church's auspices, a sum in excess of $1,200,000 had already been provided for relief work.

An examination of one of the single committee's recent reports, that of the Polish Relief group, issued in early March of this year, illustrates the extent to which these committees have used the funds entrusted to their care and the channels utilized. This committee, whose work is typical of the several other single committees, reported through its treasurer, the Most Rev. Stephen S. Woznicki, Auxiliary Bishop of Detroit, that $312,587.96 had been expended in behalf of refugees from that war-stricken land.

**Statement of Relief Already Supplied**

The largest sum, $100,000, was transmitted to the Papal Commission for Polish Relief, Bishop Woznicki reported. Another $46,000 was transmitted to the Holy See for distribution through the same channel at a later date and aid has been extended to scattered groups of Polish refugees in many lands, among them England, France, Switzerland, Hungary, Rumania, Italy, Portugal, Cuba, Spain and in the United States.

Among the larger contributions were $30,000 each to refugees in England and France, $20,000 to refugees in Switzerland, $10,000 and $6,000 to Portugal, $10,000 to be distributed by His Eminence Augustus Cardinal Hlond, Primate of Poland now in exile at Vatican City; $10,000 to refugees in Portugal through the Patriarch of Lisbon, $10,000 for Polish refugees in Italy, $5,000 and $2,000 to refugees in Hungary, and contributions of like amounts to similar groups who had fled to Rumania.

The decision to hold a single campaign had hardly been communicated to all Ordinaries by the Most Rev.

Francis C. Kelley, Bishop of Oklahoma City and Tulsa, treasurer of the committee, when an avalanche of offers of cooperation were received at the N. C. W. C. headquarters as well as an expression of appreciation from the Holy Father to the Archbishops and Bishops of the Church in the United States sent through Cardinal Maglione, Papal Secretary of State. (See cover page.)

**Appeal Not Regarded as an Ordinary Collection**

Their response indicated that this was not to be construed as an ordinary collection; it was to be considered extraordinary in every respect. There was no inclination to shirk an evident task of charity.

Pastors and laity accepted the challenge of the Bishops; the National Council of Catholic Men, upon request of the Committee with but three weeks for planning and execution, undertook the tremendous task of publicizing the event. (See account of N. C. C. M.'s activities in this connection in this issue of CATHOLIC ACTION.)

By means of radio, from the pulpit, through the Catholic and secular press and the distribution of pamphlets and posters in churches and schools, the faithful learned of the appeal.

Stars of the stage, screen and radio gave freely of talent and time; noted playwrights and producers asked for human interest stories about the refugees and almost overnight created radio dramatizations that were carried from coast-to-coast; noted clergymen spoke in behalf of the appeal—all represented the deep sympathy of the Catholics of the United States for their suffering brethren throughout the world.

The extraordinary nature of the appeal and the obligations of Catholics to be concerned about their neighbors' welfare were the underlying themes of the many pleas for a generous response voiced by leaders of the Church in advance of the collection.

**Monsignor Sheen Aids Campaign**

Speaking by means of electrical transcription over local radio stations throughout the country, the Rt. Rev. Msgr. Fulton J. Sheen, noted Catholic Hour speaker, reminded his listeners that "The need is so great and our responsibility is so tremendous that I do not think we should use the word *collection*. The Church does not want, at this moment, your superfluities...no money ever given in a collection manifests fellowship with the suffering unless the gift is such that the giver, himself, feels the very wrench of giving."

"This is no collection," he continued. "We want not your money alone, we want your Catholicity, your acknowledgment of fellowship with the other members of the Church...we want not a donation distinct from the donor, nor a handout divorced from Christianity. Unless you give enough to make you feel a tiny fraction of the agony of our brothers in exile—then keep your gift. *This is not a collection.* It i sacrifice for Christ in exile."

Pointing out that the love of our neighbor is th test of our own eternal future, the Most Rev. John J Cantwell, Archbishop of Los Angeles, concluded radio-drama called "Charity for the Wanderin Christ" with the words, "My words are not merel an appeal for a collection....The obligation I propos cannot be solved in an adequate manner by sendin some trivial remittance. The Bishops' Committee ex pects and asks a generous donation. They ask you t turn to the fundamental notion of Christian charit and invite you to bring gifts that entail sacrifice."

Declaring that "We cannot in good conscience i these evil days, grasp to our hearts in selfishness th money, food, clothing and medicines which will brin succor and health and sympathy to those who desper ately need our help," the Rt. Rev. Msgr. Michael J Ready, general secretary of the N. C. W. C., was an other network speaker, who emphasized the importanc of realizing that the afflicted abroad are our brethre in Christ.

**Monsignor Ready Stresses Importance of Relief Needs**

Msgr. Ready said: "We, of the United States, in very real sense are brothers to those in other land enduring the awful suffering of famine, homelessness and uncertainty for the future. This nation has grow great through the sacrifices of the peoples of ever country. Our parish churches, set up for blessing i every community of this great land, for a living litan of the holy patrons of the earth. We are one peopl in Christ. The sacrifices of our mercy must be give to comfort and heal the suffering bodies and torture souls of brothers crushed by the evil fate of cru oppression."

All the monies received from this single appeal wil be used and drawn upon only by commissions ap pointed by and directly responsible to the Bishops and only for such charitable purposes as are already being aided or as the Bishops shall deem to requir aid. In view of the success of the Church in the pas in providing aid for distressed peoples who cannot b reached in any other way, the distribution of fund by the Bishops' Relief Committee insures the saf handling of these monies as well as making it reason ably sure that in spite of what to many seem to b insurmountable obstacles, aid will be distributed t those who need it most.

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EDITOR'S NOTE: *CATHOLIC ACTION is indebted to th newly appointed director of the Bureau of Information the National Catholic Welfare Conference for the foregoin article. The Bureau of Information serves as a clearin house of Catholic information for national news and radi agencies and other media of public communication, as we as providing persons and organizations with factual mat rial in relation to Catholic activities in this country.*

# National Catholic Community Service Organizes *for* National Defense Program

## Dr. Franklin Dunham to Direct Under Bishops' Committee Vast Nation-wide Aid

WITH the appointment of Dr. Franklin Dunham, for more than a decade the National Broadcasting Company's educational director ıd consultant on religious programs, as executive rector of the National Catholic Community Service, ıd Anne Sarachon Hooley, well-known Catholic youth ıder, as assistant executive director, plans are rapidly aring completion for the launching of a vast religious, creational, and welfare program for communities ıd areas adjacent to army cantonments, naval and in-ıstrial centers.

Upon the request of the Most Rev. Edward Mooney, rchbishop of Detroit, chairman of the Board of ustees of the N. C. C. S., Dr. Dunham has been anted a leave of absence by the National Broadcast-g Company to direct, what the Bishops responsible r the administration of N. C. C. S. at a recent meet-g termed "a far reaching program that will affect e work of every Catholic organization and institution the United States."

In a statement issued at that time, the prelates asked r the complete cooperation of every group—parish, y, diocesan and national and declared that it is their sire that "every Catholic organization have a chance share in the program."

HAT the Catholic organizations throughout the country will respond wholeheartedly is indicated the recent pledges of support made to the N. C. S. by Catholic social service organizations and tional and diocesan Catholic women's groups, which et in Washington recently under the respective aus-es of the National Conference of Catholic Charities d the National Council of Catholic Women.

Declaring that the N. C. C. S. "faces some of the most serious problems in the entire history of the Catholic Church in this country" the representatives of the leading Catholic social service organizations in the United States passed a resolution which asserts that "each and every Catholic organization must give its best to meeting these problems."

Conferences discussions attended by the above leaders revealed that diocesan Catholic welfare organizations, through the promotion of local projects, have already rendered considerable service to the N. C. C. S. in setting up recreational programs at military camps, naval and industrial centers, as well as providing family and child welfare services.

COOPERATION of their combined memberships, totaling some 5,000,000 women, was pledged by representatives of the leading national Catholic women's organizations at their meeting. (See section in this issue on National Council of Catholic Women for an account of this meeting.)

In addition to the Board of Trustees, which is composed of the Administrative Board of the N. C. W. C. the Most Rev. Francis J. Spellman, Military Vicar; the Most Rev. John F. O'Hara, C.S.C., Military Delegate, and the Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., as secretary; there will also be governing, executive, and advisory committees responsible for the administration of the program.

Archbishop Mooney, chairman of the N. C. W. C. Administrative Board; the Most Rev. Francis J. Spellman, Archbishop of New York; the Most Rev. John A. Duffy, Bishop of Buffalo, and Bishop O'Hara have been named to constitute for the present the Governing Committee.

### N. C. C. S. To Share in Campaign for $10,765,000 Operating Fund

#### National Solicitation of U. S. Citizens to Begin June 3, 1941

**IMMEDIATE launching of a $10,765,000 program of service to soldiers, sailors and defense personnel, funds for which will be raised in a nationwide campaign has been announced by the United Service Organizations for National Defense, Inc., of which the National Catholic Community Service is a member along with five other national agencies including: the Y. M. C. A., Y. W. C. A., Jewish Welfare Board, Salvation Army, and National Travelers Aid Association.**

**The solicitation of gifts among individuals of large means and leading corporations will begin immediately. Solicitation of all citizens will begin June 3.**

**The United Service Organization's present plans call for operating 339 places adjacent to camps, naval stations, and defense centers throughout the United States and its overseas bases, in buildings to be provided by the Federal Government.**

THE Rev. Dr. Howard J. Carroll, assistant general secretary of the National Catholic Welfare Conference, is secretary to the above named committee.

Francis P. Matthews of Omaha, supreme knight of the Knights of Columbus, is chairman of the Executive Committee. Luke E. Hart of St. Louis, supreme advocate of the K. of C.; Miss Mary G. Hawks of Buffalo, former president of the National Council of Catholic Women; the Rev. Bryan J. McEntegart of Catholic Charities, Archdiocese of New York, and Dr. Carroll are other members of the Executive Committee.

The Advisory Committee is composed of representatives of the leading cooperating national organizations of Catholic men and women and experts in the field of social welfare will also contribute assistance. Wilbert J. O'Neill of Cleveland, president of the National Council of Catholic Men, is chairman of the advisory committee, and Mrs. J. W. McCollum of Gainesville, Fla., president of the National Council of Catholic Women, is vice chairman.

Dr. Dunham will assume his new duties about May 1 with a background ideal for the execution of a program religious and recreational in character.

A native of Brooklyn, N. Y., Dr. Dunham was graduated from Columbia University in 1915, and later attended Columbia Law School and the New York School of Music.

AS A MEMBER of George Creel's World War Committee on Public Information, during the early part of 1917, Dr. Dunham was the author of the familiar "Four Minute Men" series of pamphlets which contained material for volunteers who spoke in theaters, public meetings and on street corners on behalf of government bonds. In September, 1917, he enlisted as a private in the U. S. Army, leaving the service with the rank of lieutenant.

Before joining the NBC in 1930 as educational director, Dr. Dunham was employed in a similar capacity by several organizations including the Victor Talking Machine Company, the American Piano Company, and the Aeolian Piano Company.

As NBC's educational director, he has been responsible for the direction of some of the outstanding broadcasts of the past 10 years including the "Town Meeting of the Air," Walter Damrosch's "Music Appreciation Hour," "Information, Please," "American Education Forum," "The World is Yours" as well as the representative religious programs such as "The Catholic Hour," "The Message of Israel" and "The National Radio Pulpit."

NOW a lecturer at Teachers' College, Columbia University, Dr. Dunham has taught at Harvard University, Fordham University Graduate School, Canisius College, University of Illinois, University of Maryland, the R. C. A. Institute and the U. S. Ordnance School.

He is a member of the Board of Directors of the National Music Camp at Interlocken, Mich.; the Board of Trustees of the National Conference of Christians and Jews; and the Commission on American Citizenship, Catholic University of America.

Dr. Dunham has spoken to Catholic college groups throughout the United States and was commencement speaker at the Catholic University of America in 1940.

A recipient of the French decorations of D'Acadmi and Officer de L'Instruction Publique, Dr. Dunham is a fellow of Trinity College, London. He has also received honorary degrees from St. Bonaventure's College and the New York College of Music.

MISS HOOLEY, a nationally known business executive of Kansas City, who will direct the N. C. C. S.'s women division, is a former president of the National Council of Catholic Women and chairman of the Youth Committee of the N. C. C. W.

A graduate of Trinity College, Washington, D. C. Miss Hooley later studied at the University of Iowa doing graduate work in journalism and in the Harvard School of Education. She is the recipient of the degree of Bachelor of Law from the Kansas City School of Law and is a member of Kappa Beta Pi Honor Sorority.

Miss Hooley has long been identified with religious civic, and welfare work in her home city and throughout the nation. In addition to having served on the Kansas City Diocesan Council of Catholic Women she has been prominent in the National Council of Catholic Women, the Kansas City Women's Chamber of Commerce, the National Board of the Girl Scouts of America, Mrs. Roosevelt's Committee of the Federal Emergency Relief Administration, the American Association of University Women and the Amberg Club of Kansas City, an organization devoted to the betterment of conditions of the foreign born of Kansas City.

As chairman of the National Youth Committee of the National Council of Catholic Women, Miss Hooley has been responsible for the arranging of Youth Institutes, regional conferences, national convention programs and speaking to Catholic youth groups throughout the country. In recognition of her work with the Catholic Youth of America Miss Hooley recently received from His Holiness Pope Pius XII the medal *"Pro Ecclesia et Pontifice."*—DONALD T. SHEEHAN

### MONSIGNOR RYAN'S AUTOBIOGRAPHY

The autobiography of the Rt. Rev. Msgr. John A. Ryan director of the Social Action Department of the National Catholic Welfare Conference, will appear the first week in April, under the title, "Social Doctrine in Action." It is being published by Harper Brothers, New York.

# We Catholics *and* Our Country

## VIII. "Implementing Social Justice—Organization and Coordination" N. C. W. C. Study Outline for May

*PRESENTED herewith is the eighth in the National Catholic Welfare Conference Study Club Committee's 1940-41 series of outlines, as announced on page 32 of the August issue of CATHOLIC ACTION. The general theme or approach om which the subjects, month by month, are to be treated, is the general welfare and the common good of the country.*

*As far as limited space permits, it is intended to show what Catholics in certain selected fields have done in the past the United States, and the motives that impelled their activities.*

*Part I of each outline will present a brief biographical sketch of some outstanding Catholic leader (this month that Peter Conlon, pioneer leader and organizer in the American labor movement) whose work has contributed to right hristian thinking and living in our American democracy. The biographical sections of the Study Outlines are supplied rough the cooperation of the Commission on Citizenship of the Catholic University of America.*

*Part II will present information upon the subject of the month and in relation to the theme of the whole series.*

*Part III will present some brief suggestions as to what Catholic Lay Organizations and their members can do to ex- nd the teaching and influence of the Church in our present difficult national and world-wide situation.*

*The National Catholic Welfare Conference Study Club Committee will welcome suggestions as to the practicability of is program and especially as to how its appeal and usefulness might be increased.*

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### I. PETER CONLON—PIONEER ORGANIZER FOR SOCIAL JUSTICE

IF YOU have known the epics of the American labor movement, that titanic unfinished story of the struggles of men to win economic justice for emselves and their fellows, you have known—by ame, at least—Peter Conlon.

"There was only one Pete Conlon" is the tribute ill given him by men who had long known the man nd his work. He has been dead now for 10 years; but e measure of his remarkable personality may be taken the fact that people talk of him as if he had been ith them yesterday. His great work, the installation the successful association of labor and management the Baltimore and Ohio Railroad shops, remains s enduring monument; but no account of that ex- eriment could be complete without inclusion of the ortrait of the man who put it into effect.

Peter Conlon came into national prominence in the 20's when he established in the Glenwood shops of e Baltimore and Ohio at Pittsburgh those cooperative ans of employee-management which have become the olicy of that railroad and the guiding plan of many hers. Long before that time, however, he had been nown to nearly every railroad worker in the United tates: for Pete Conlon was, by virtue of his job, robably the most traveled man of his time.

His first travel was involuntary when his family oved from his birthplace, Brooklyn, to Springfield, l., in 1869. His father was a locomotive engineer on e Wabash Railroad. Pete was just going into his ens when the telegraphers' strike broke out on the abash. It was the first of the great strikes of the 0's and the one which did more than any other of s time to win any measure of public approval for e cause of labor. It caught up the boy in its crusad- g spirit so that, by the time he was 16, he had gone to work as a machinist apprentice in the shops of the Cotton Belt Railroad at Pine Bluff, Ark. Four years later he became a journeyman machinist, and set out to see the labor world.

The International Association of Machinists had been founded in Atlanta, Ga., in 1888. In the next year, Peter Conlon joined Lodge No. 27 in Kansas City, Kans., and plunged into a maelstrom of industrial and political turbulence.

The early '90's of the last century were years of acute poverty for the ordinary man. Already great fissures were beginning to show in the economic system wrongly set upon a badly slanted individualism. 1891 was the year of Pope Leo's great Encyclical on the Condition of Labor. It was in 1891 also when a new political doctrine, Populism, was beginning to sweep the middle-western states. And 1891 was the year when young Peter Conlon set out as a labor organizer in those states already on fire with the creed of a possible economic betterment.

Almost inevitably he threw in his force with the Populists, appearing in the hustings with Sockless Jerry Simpson and young Victor Murdoch and that flaming-haired, flaming-tongued Irishwoman, Mary Ellen Lease, who took capitalism apart with relentless logic before she burned it on the funeral pyre of the future. Through the years, while Populism was the blazing beacon of every crossroads village and every junction town west of the Mississippi and east of the Great Divide, Peter Conlon was a crusading Populist.

All that time, however, he was an active organizer of the International Association of Machinists. Wherever there was a shop, there was Peter Conlon. His ability to go great distances on a microscopic salary and no expense account at all would have been a

miracle had it not been for its obvious explanation. The railroad men already knew him for a brother, and passed him on from one to another without the formality of collecting railroad fare. He rode freight trains. He rode hand-cars. He slept in box-cars. He slept in track shanties. He ate in camps. He ate in sod-houses. But always he carried on his work of organizing labor for its own betterment. If he found a town with a railroad shop and without a machinists lodge he stayed there until the lodge was formed.

As early as 1895 he was a member of the general executive board of the association. During the World War he became general organizer of that organization. After the war he became one of the vice presidents, a position he held until his death in 1931.

It was while he was the general organizer that he worked out in the Glenwood shops that plan of employe-management which has been a living example of the worker-management ideal of production elucidated in the great Encyclical *Forty Years After*. Conlon had won the confidence of Daniel Willard, president of the Baltimore and Ohio Railroad, as he had won the confidence of countless other men. With Willard, after the railroad strike of 1920, he worked out the details of the plan which was then revolutionary but which has been long since an established success in the place of its trial.

Another man might have felt that his remarkable record of high success in the labor movement was his outstanding achievement in life. Peter Conlon didn't. He dismissed it as part of the day's work. Had he been given to bragging—which he never was—he might have set down his hard-won scholarship: for he had taught himself in history and social and political economy until he had become one of the best-informed men in the labor movement. Some one once asked him, though, what he felt to have been his most important work. His eyes, back of his spectacles, twinkled. "I helped to build Saint Rita's Church," he said.

Perhaps, after all, that was his real epitaph. For the little church in Alexandria, Va., which he actually helped to erect was more than wood and brick and stone to him. It was the living symbol of that living Church of God which was working, as he was working, to better the conditions of the men and women who were doing the work of the world.

## II. THE MORAL LAW APPLIED TO WORK, OWNERSHIP AND GOVERNMENT

A TRUTH emerges from Peter Conlon's life which the world has still to learn. It is that religion and ending unemployment and poverty stand together. We blame Individualism, and the economic dictatorship which it produced, for having brought the whole world to the darkness of the '30's and '40's of our time. But Individualism was wrong, as Pius XI said in his great Encyclical on Social Order, exactly because it was "ignorant and forgetful of the social and moral aspect of economic matters." That is, it was ignorant or forgetful of religion. If we do not know that economic life is bound by the moral law, nothing of any great importance can be done to end the poverty and unemployment that disgrace our generation or the wars that so largely ensue therefrom.

The world, however, is learning that work and ownership are bound by moral laws. Particularly the people of the United States are learning it. And there is, therefore, hope even in this time of calamity.

Three rules of the moral law of work and ownership are fundamental.

One is that anyone's work and ownership must be used not only for his own good living and good work but for the good work and living of everybody else. That is a far-reaching moral law. It is founded in the fact that God gave the earth for the good of all of us and made us all brothers.

And so under this general rule the moral law calls for the universal living wage; calls for every action needed to provide means of its payment when it cannot be paid; calls for wages and other incomes, and prices also, that will make employment steady and universal; calls for a fair sharing by all in the increasing productivity of a country and world; calls for the non-owning working people getting enough to be able to save and become themselves owners.

And the second moral law follows from the first: Since people cannot live up to all the moral laws on work and ownership all by themselves, they must get the help of other people who are in the same position as they are; for if people are obliged to do a certain thing they are also obliged to use the ordinary means of doing it.

Here is an example: A certain industry can pay a living wage to all its employes. It does not. What is to be done by its employers and its labor to make it pay? One employe all alone cannot do much. Sometimes one employer cannot pay a living wage without bringing down such anger upon him by the other employers that he will be put out of business by his competitors. Organization of both groups is essential.

Here is another example. A certain industry cannot pay the living wage at all. Maybe the industry's prices are all wrong. Maybe it has gotten into a rut. Certainly one person acting all alone cannot reform it. Organization is necessary.

Here is a still farther-reaching example. An industry's incomes and prices ought to be enough not only to support its own people and give them work but help give work and living to other people. That is a hard thing to figure out and harder to put into prac-

ice. One employer or one worker, all alone, cannot lo much about it. Organization is necessary.

Certainly we have to live up to the moral law as far s we can as individuals. But in economic life we can- ot do so all by ourselves. We have to get the help of thers in our same position. We have to organize.

To get the effective and continual help of others neans organization. It means organization of the em- loyers of each industry. It means organization of abor in each industry; whether the organization is by raft or industry is a detail, even though an important letail. It means also some kind of organization among he different industries so that one industry can help nd be helped by other industries. For these are the ays through which people will be able to live up oluntarily to the whole moral law of economic life.

The labor union is thus not only a way to get justice or one's self. It is a way to help get justice for others. t is a way to live up to the moral law. The employer's ssociation is not only a way to get justice for one's elf. It is a way to get justice for others. It is a way o live up to the moral law. Both employers' associa- ions and labor unions are ways of doing justice, also, o other industries and the community as a whole. hey are ways to live up to the moral law.

The third general moral law deals with government. gain it is a matter of using normally necessary means o live up to the detailed moral laws of economic life. ome things the government has to compel to be done. ertainly the government can no more allow theft han it can allow employers to pay less than a living wage when they can pay it. And because voluntary organizations cannot do the whole job by themselves, certainly the government has to encourage them and help them to do it; for government's purpose is also the general welfare. And so there have to be both laws to compel people to do right when they refuse and laws and administration to help them to do right when they want to do right and cannot do so all by themselves.

An example of a law compelling people to do right is the wages-hours law which makes employers pay not too unfair wages and exact not too unfair hours. "The Bishops' Program of Social Reconstruction" urged such a law 20 years ago; and it wanted the full living-wage and not the lower standard of the present wages-hours law. An example of a law helping people to do right is that part of the same wages-hours law under which industry boards are set up to propose something better than the low standards of the law. An example still farther along would be for government to help the organized employers and organized labor of an industry—and of every industry—to clean the industries up so that they can support their own people and also do their part to get steady employment for everybody.

Wanting to do right; organizing because organizing is necessary to do right; using government both to compel doing it and to help do it because government is necessary: these are basic things. These and the higher lesson of Pete Conlin's pride in helping to build that little church in his neighborhood so that he and his family and the neighbors could worship God and get God's grace.

### III. OUR CATHOLIC RESPONSIBILITY TO PROMOTE CATHOLIC SOCIAL TEACHING

THIS year is the 50th anniversary of Pope Leo XIII's Encyclical on "The Condition of Labor" and the 10th anniversary of Pope Pius XI's En- yclical on "Social Order." The anniversary date of oth is May 15. The fundamental lesson of both is: eligion and morals must rule work and ownership. eople must organize to make work and ownership ust. People must use their government to make them ust.

These are the truths that the United States needs o know far more than it knows them now. The country nows these truths better than it knew them a year go or 10 years ago or 20 years ago or 40 years ago. t we have still a long way to go.

The Church has given Catholics the Encyclicals of ur Popes and the Pastoral Letters of our Bishops. e believe in God, in Christ and His Church. We elieve in both the dignity of man and the brotherhood f man in God and in Christ. So we are the natural aders of a new order that will end poverty and un- nployment and that will do so by preserving freedom nd establishing brotherhood through getting people to now and live up to the moral law.

Our fellow-Americans are open to Catholic social teaching.

Yet many Catholics do not, themselves, know Catholic social teaching.

So the work of Catholics and of Catholic lay organizations is two-fold. One kind of work is to learn and to help all Catholics to learn just what the Church teaches. Another kind of work is to help the whole community to learn it.

A good many things have to be done for all Catholics and all Americans to know and be willing to act upon Catholic teaching. One thing, though, can be done easily and this spring. It is to have a big public meeting in every city in honor of the anniversary of the two Encyclicals.

These Encyclicals are the greatest documents of our time on the problem of ending unemployment and poverty, on ending the class struggle and on solving the problem of how voluntary organized action can fit in with governmental power. We owe it to every community to let the teaching of the Encyclicals be known.

# Hints for Discussion Clubs

A. 1. You may use this article as subject for a meeting of your regular (or newly formed) study club.

2. After gathering in a circle or around the table, have someone read the brief biography of Peter Conlon.

3. Throw out these questions: Why did Conlon plunge into social reform? Why was he attracted by the Populist movement instead of the Catholic social movement? Why did he devote himself to union organization? Did it enrich him? Did his zeal spring from noble motives? What was his special contribution to labor relations? Is more of the same needed today? Evaluate Conlon as a citizen. Was his life a credit to the Church?

4. Let the leader state these points from Part II; and let all argue them:
Religion (believers) are responsible for unemployment and poverty.
Neglect of religion brought on economic disaster.
People in the United States are progressively subjecting work and ownership to morality.
Work and ownership must contribute to the common good by contriving to effect good work, ample income, right prices, ownership *for all.*
Men of every class and profession must unite in appropriate organizations to help themselves and others.
All industries and professions must coordinate their efforts to produce *general* prosperity.
Government must assist this organization and coordination; must sanction it with penalties for the recalcitrant minorities.

5. Likewise on Part III.
Catholics have a special responsibility to lead in creating a better economic order.
Catholics have a special capacity.
Catholics have a reasonable expectancy of success.

B You may sow some good seeds by using these ideas as material for conversation, beginning with the story of Peter Conlon and leading into the other ideas.

C. You should, if possible, use the occasion of this 50th anniversary to create new interest in the Catholic social teaching by instigating or arranging a general meeting with an able speaker on these topics. For permanent results try to enlist at least a few of the audience in small discussion clubs; get some live people with as few prejudices and conceits as possible. There is material enough in the Social Action Series (19) and other pamphlets available from N. C. W. C. to keep you busy a couple of years. In promoting a project of this kind follow more or less the technique indicated above: begin with biography, or current events, or a newspaper clipping—ask questions about it until you incite discussion. Put a time limit on this and read, synopsize, talk about, or catechize from the appropriate pamphlet.

**Other Pamphlets**

Organized Social Justice—(Practical Program.)
Bishops' Statement of 1919-1939.
Church and Social Order (16 Bishops) 1940.
Society and the Social Encyclicals—America's Way Out, McGowan.
Rights and Wrongs in Industry—Haas.
Christian Doctrine of Property—Ryan.
And in the Social Action Series especially recommended:
Rugged Individualism.
Economic Power in the United States.
Balanced Abundance.
American Labor Movement.
Jobs, Prices and Unions (1941.)

*Note.—See also list of pamphlets as notes on p. 32 of this issue.*

# Pittsburgh Regional Unit of N. F. C. C. S. Planned

PLANS for the formation of a Pittsburgh regional unit of the National Federation of Catholic College Students were formulated at a meeting held at St. Vincent's College, Latrobe, Pa., on March 29.

The Federation, in order to function more effectively, has grouped the member colleges in regions. These regional units provide an opportunity for better understanding and closer cooperation among the colleges which are thus united in different sections of the country.

The Regions are composed of the colleges and universities within a certain limited area. Regional meetings are held regularly to discuss common problems, to plan programs, and to further the aims and purposes of the National Federation. Through the medium of Commissions on a regional basis, special interests are developed more effectively on the individual campuses.

Attended by representatives of Catholic colleges in the Pittsburgh area, the meeting was featured by the appointment of an organizational committee on which all five participating colleges are represented. The committee will meet April 6 to perfect the establishment of the regional unit.

Students participating in the meeting represented Duquesne University and Mount Mercy College, Pittsburgh; Seton Hill College, Greensburg; St. Francis College, Loretto; and St. Vincent's College, Latrobe. The Rt. Rev. Alfred Koch, O.S.B., president of St. Vincent's College, welcomed the students.

The Rev. Alcuin Tasch, O.S.B., head of the Department of Education and faculty adviser of the St. Vincent's Unit of the N. F. C. C. S., made a plea for coordination and cooperation in Catholic Action, so vitally needed at the present time.

The Rev. Vincent Mooney, C.S.C., director of the Youth Department of the National Catholic Welfare Council, gave a detailed exposition of the Catholic Youth Movement as an integral part of the N. C. W. C. Youth Department, under the leadership of the Most Rev. John A. Duffy, Bishop of Buffalo. Father Mooney also explained the functions of the National Federation of Catholic College Students and pointed out the desirability of working through smaller regional units.

# HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N.C.W.C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

ARCHBISHOP CANTWELL Calls for Sacrifices to Aid Bishops' Relief Fund. . . . Papal Delegate Stresses Duty to Teach orality in Economic, Social Life. . . . Support Bill Seeking Medical Deferments in Draft. . . . Bishop McGucken Con-ecrated; Many Prelates Attend. . . . Summer Session Plans Announced by Catholic U. . . . Archbishop Lucey Installed San Antonio. . . . William T. Walsh, Author, Recipient of 1941 Laetare Medal. . . . W. M. Montavon Named to Advisory ommittee of Inter-American Coordinator. . . . 333 Bishops Invited to Ninth Eucharistic Congress in St. Paul. . . . S. Picks Catholic U. for Visit by Educators from Latin America. . . .

ARCHBISHOP SPELLMAN Says Mass Launching 1941 N. Y. Charities Appeal. . . . Catholic U. Institute Announces Seminars to Latin America. . . . Constitutions of U. S., Ireland World's Greatest, Says Bishop Gannon. . . . Vatican Radio Speaker Tells of Restrictions on Catholic Life in Poland. . . . Southern Editors Propose Weekly Supplement for Catholic Newspapers. . . . League of Sacred Heart Sponsors Radio Program. . . . Eight Nuns Become U. S. Citizens. . . . Jesuit General Praises U. S. Alumni's Observance of Society's 400th Anniversary. . . . Indian Chiefs Subscribe to Catholic Newspaper. . . .

25,000 March in N. Y. St. Patrick's Day Parade. . . . Biblical Commission Approves Revised Edition of New Testa-ent. . . . Students Sew Altar Linens for Army, Navy Chaplains. . . . 17 Bishops Attend N. Y. Confraternity Session. . . Prelates Support Bill to Banish Immorality in Vicinity of Army Camps. . . . Heads of Many States Congratulate ope on Second Anniversary. . . . Remarkable Cure at Bohemain Shrine Reported. . . . Miss Hooley Named to Direct ork of Women in Catholic Community Service. . . . Papal Delegate Celebrates Mass in Washington for Ex-King Alfonso. . . Priests at Congress of Confraternity Hear Archbishop Spellman. . . .

CARD. DOUGHERTY to Officiate at Dedication of Church in Cuba. . . . Bishops Ask All Lay Groups Extend Fullest Support to Catholic Community Service. . . . Holy Father Lauds Bishops' National Fund-Raising Drive to Finance Relief Projects. . . . Msgr. F. W. Walsh Named Vicar-Delegate of Military Ordinariate. . . . Minneapolis, St. Paul Plan for Ninth National Eucharistic Congress. . . . Genoa Cathedral Struck by Shell in British Attack. . . . Malta Churches Bombed During Nazi Air Raid. . . . Governor Lauds Priest for Aid in Settling Honolulu Strike. . . . Newman Club Federation to Meet in Atlanta July 18-20. . . . Maritime Union Men Honor Memory of Bishop Alencastre. . . .

POPE Sends Contribution to Santander Victims. . . . English, Scots, Beda Colleges in Rome Taken Over by Authorities. . . Hitler and Trotzky Conspicuously Absent from New Soviet Encyclopedia. . . . Bombs Reduce Cardiff Cathedral to uins. . . . British Air Minister Denies Rome Has Been Bombed. . . . Archbishop Spellman's Plea for Peace Heard y Many Envoys. . . . Good Friday Made Legal Holiday in Indiana. . . . Charities Conference Pledges Support to Com-unity Service. . . . Additional Speakers for Session Commemorating Two Social Encyclicals. . . . $312,587 in Relief Polish Refugees Expended by Bishops. . . .

HEROIC Sacrifices of Missionaries in China Draw Praise. . . . Decree Permits Return of Chartreuse Carthusians. . . . Bishop Muench Baptizes Quadruplets. . . . Salesians to Celebrate Bishops' Appeal for Relief Fund Voiced on Radio. . . . Permanent Catholic Group to Advance Inter-American Relations is Projected. . . . U. S. Protests Robbing of Catholic Church in Moscow. . . . Nun Saves Deaf-Mute in Montreal Fire. . . . Hitler Ban on Early Mass Ignored in Rhineland. . . . Two Priests Cremated in Nazi Camp, Polish Bureau Reports. . . . 'Osservatore' Reviews World Press Comment on Pope's Peace Efforts. . . .

CONGRESSMEN Told Need of Chapels by Army Chief of Chaplains. . . . Industrial Conference Told Need for Renewal Christian Spirit. . . . Mexican President Pledges Defense of Labor. . . . Change in Athletic Policy at Catholic U. . . . atholic Hour Purposes Restated in Eleventh Anniversary Broadcast. . . . N. C. C. W. Organizing Emergency Committee aid in Defense Work. . . . Jehovah's Witnesses Banned in Australia. . . . Many of Hierarchy Express Approval of iblical Sunday. . . . Army and Navy Issue Call for Nurses. . . . Msgr. Ready Rebukes Protestant Writer for Slur on uban Clergy. . . .

# MONTH *by* MONTH


## CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

**NATIONAL CATHOLIC WELFARE CONFERENCE**

*"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."*

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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CHARLES A. MCMAHON
Editor

*Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.*


### Named as Advisors to Committee of Inter-American Coordination

WILLIAM F. MONTAVON, director of the Legal Department of the National Catholic Welfare Conference, has been named by Nelson A. Rockefeller, coordinator of commercial and cultural relations between the American republics, as a member of the Advisory Committee on Policy to the coordinator's office.

Mr. Montavon, who has been director of the N. C. W. C. Legal Department since 1925 and who was created a Knight of St. Gregory in 1929 by Pope Pius XI for his services in connection with the resumption of worship in Mexico, has had a long experience in the American republics in the fields of diplomacy, business and religion. He received the Catholic Action Medal at St. Bonaventure College in 1939, and Dayton University conferred the honorary degree Doctor of Law upon him in 1930.

Other members of the Advisory Committee on Policy who will serve with Mr. Montavon include: William Benton, vice president of the University of Chicago; Will Clayton, deputy Federal Loan administrator; H. R. Luce, president of Time, Inc.; Anna Rosenberg, New York regional director of the Federal Security Agency; and Beardsley Ruml, treasurer of the R. H. Macy & Company, New York.

Rev. Dr. George Johnson has also been appointed to serve the Office of Commercial and Cultural Relations between the American Republics as a member of the Committee on the Participation of the Schools (see under "The Field of Catholic Education" in this issue).

### Permanent Catholic Group Projected for Inter-American Relations

A PERMANENT committee to stimulate and coordinate the activities of all those Catholic agencies in this country interested in the betterment of inter-American relations was projected at a meeting last month called at N. C. W. C. headquarters in Washington, D. C., by William F. Montavon, director of the N. C. W. C. Legal Department and consultant to Nelson Rockefeller, coordinator of commercial and cultural relations between the American republics.

Those attending, in addition to Mr. Montavon, were: Rev. Dr. George Johnson, Rev. John E. Grattan, S.J., dean, Georgetown University Medical School; Edward J. Heffron, executive secretary, National Council of Catholic Men; the Rev. Dr. Howard J. Carroll, assistant general secretary, N. C. W. C.; Charles H. Lee, of the Office of the Coordinator of Commercial and Cultural Relations between the American Republics; the Rev. Dr. Edwin M. Ryan, of the Catholic University of America; the Rev. Dr. James A. Magner, procurator of the Catholic University; the Rev. Lucian Lauerman, director of the National Catholic School of Social Service; the Rev. William Ferree, S.M., director of the Catholic Bureau of Inter-American Collaboration of Pax Romana; Mrs. J. W. McCollum, of Gainesville, Fla., president of the National Council of Catholic Women; Miss Agnes G. Regan, executive secretary of the N. C. C. W.; Miss Margaret Lynch, assistant executive secretary, N. C. C. W.; Henry P. Lefebure, assistant executive secretary, N. C. C. M.; Miss Catherine Schaefer, research secretary of the Department of Social Action, N. C. W. C.; and Burke Walsh, assistant director, *N. C. W. C. News Service*.

It was the unanimous opinion of those present that there should be a large gathering to which would be invited as many as possible of those Catholic agencies concerned with inter-American relations, at which time a permanent Catholic coordinating committee should be formed. This committee will advise Mr. Montavon in his capacity as consultant to Mr. Rockefeller.

### National Conference to Commemorate Social Encyclicals' Anniversary

UNDER the sponsorship of the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, a national conference commemorating the 50th anniversary of Pope Leo XIII's Encyclical "On the Condition of Labor," and the 10th anniversary of Pope Pius XI's Encyclical on "Reconstructing the Social Order," will be held in Kansas City, Mo., on Ascension Thursday, May 22. The principal speakers will be the Rt. Rev. Msgr. John A. Ryan, director of the N. C. W. C. Social Action Department; the Rev. Wilfrid Parsons, S.J., of the Catholic University of America, and William Hard, journalist and radio commentator. The conference

alled by the N. C. W. C. Social Action Department, will iscuss the theme: "A Good Life in an Industrial Era."

## iblical Commission Approves evised Version of New Testament

THE following congratulatory cablegram from the Most Rev. J. M. Voste, O.P., secretary of the Biblical Pontifical Commission in Rome, has been received by the Most Rev. Edwin V. O'Hara, Bishop of Kansas City and chairman of the executive committee of the New Testament Committee:

"Best congratulations on completion of revised New Testament and establishment of May 18 as Biblical Sunday for its distribution through National Headquarters of Holy Name Society. Excellent idea to place New Testament in every Catholic home."

Bishop O'Hara has also received letters of approval for he new translation from the editorial board appointed from he Catholic Biblical Association of America and from the fficial censors at the Catholic University of America, ppointed to examine the theological soundness of the revised lew Testament in English.

These approvals having been received, the new translation an now be made available to the public.

## Msgr. F. W. Walsh Named Vicar Delegate of Military Ordinariate

THE Rt. Rev. Msgr. Francis W. Walsh, pastor of the Church of St. Gabriel in New York, who served as a haplain during the first world war and who was disabled rom gas in September, 1918, has been appointed Vicar-Delegate of the Military Ordinariate, in which capacity he vill assist the Most Rev. John F. O'Hara, C.S.C., Military Delegate. Monsignor Walsh's appointment was announced y the Most Rev. Francis J. Spellman, Archbishop of New ork and Military Vicar of the Ordinariate. Monsignor Valsh is also president of the College of New Rochelle. He vas named a Domestic Prelate by the late Pope Plus XI.

## America's Peace Aims" Topic of C. A. I. P. Easter Week Peace Conference

THE Fifteenth Annual Conference of the Catholic Association for International Peace will be held at Trinity College, April 14-15. The theme of the meeting is "America's Peace Aims." The first morning will be devoted to meetings f the committees of the Association. The other sessions vill be in the form of general discussions.

Among the questions to be discussed will be "The Responibility of the United States for Peace Terms," "Should a Jnited Europe Be Insisted On?" "What About Colonies?" How Should Human Rights Be Protected?" "Why is a Vorld Organization Needed?" "The Place of the United States in a World Organization?" "Latin America," "Asia," What Should a World Economic Organization Do?" Various proposals for forms of world organization and of European organization will be advanced for discussion as well as a model International Bill of Rights.

A Pan-American luncheon will be featured on the second ay at which Mr. William Montavon, director of the N. C. W. C. Legal Department and a member of the Advisory Policy Committee to the Nelson Rockefeller Inter-American Relations Coordinating Committee, and Dr. Charles G. Fenwick, a member of the Inter-American Neutrality Committee, will be the speakers. Dr. John L. McMahon, president of the Catholic Association for International Peace, vill speak on "The Church and the Present World Crisis" t the luncheon session April 14.

## Dr. Schmiedeler Named Associate Editor of Harvard's "Rural Sociology" Publication

THE Rev. Dr. Edgar Schmiedeler, O.S.B., lecturer on rural sociology and agricultural economics in the School of Social Sciences, Catholic University of America, has been named an associate editor of *Rural Sociology*, a publication of Harvard University.

Dr. Schmiedeler, who is director of the Family Life Bureau of the National Catholic Welfare Conference, is the author of "A Better Rural Life" and numerous booklets on rural subjects. He is also associate editor of *The Catholic Family Monthly* and of *The Shield*, publication of the Catholic Students Mission Crusade.

While teaching sociology at St. Benedict's College, Atchison, Kans., Dr. Schmiedeler organized a social problems study club based on the St. Vincent de Paul Society. It developed into an official chapter of that organization, the first on any college campus in the country.

## Apostolic Delegate Lauds Bishops For Establishment of Montezuma Seminary

PAYING his first visit to Montezuma Seminary on March 20, near Las Vegas, N. Mex., His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, delivered an edifying address in Spanish to the young Mexican aspirants for the priesthood who are in training there.

His Excellency paid high tribute to the Bishops of the United States for establishing the institution in this time of trial for the Church in Mexico and referred to Montezuma as a "strong bond of love between the two hierarchies" of America and Mexico. He also praised the Fathers of the Society of Jesus, who form the Seminary's faculty, for the "unstinted zeal and admirable solicitude" with which they have developed the institution.

Archbishop Cicognani addressed the assembled seminarians, exhorting them to be zealous in fulfilling the requirements of their period of training for the sacred ministry and in closing prayed that Our Lady of Guadalupe, patroness of the seminary, might bless their work.

The seminary now has an enrollment of 366 students. Twenty others recently were ordained. These statistics were revealed at a meeting of the Bishop's Committee for the Montezuma Seminary held in San Antonio last month. They were contained in a report submitted by the Very Rev. Augustine Waldner, S.J., Rector of Montezuma Seminary. Father Waldner also stated that the total expenditures of the seminary were $72,500 for the last year, and that the annual cost of maintenance for each student is about $195.

All members of the Hierarchy present expressed complete satisfaction with the Rector's report.

The Bishop's Committee expressed deep regret over the death of Archbishop Arthur Jerome Drossaerts, of San Antonio, a member of the group. The Most Rev. J. H. Schlarman, Bishop of Peoria, was nominated to succeed Archbishop Drossaerts on the Committee.

The Most Rev. John Mark Gannon, Bishop of Erie and Chairman of the Bishops Committee for Montezuma Seminary, presided at the meeting. Others present included the Most Rev. Rudolph A. Gerken, Archbishop of Santa Fe; the Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa; and the Most Rev. James A. Griffin, Bishop of Springfield in Illinois; the Most Rev. William D. O'Brien, Auxiliary Bishop of Chicago, and the Most Rev. Antonio Guizar, Valencia, Bishop of Chihauhau, Mexico. The Rev. James M. Powers, of Erie, Pa., served as secretary of the meeting.

# The Field of Catholic Education

As Viewed by the N. C. W. C. Department of Education

## The Catholic Bureau of Inter-American Collaboration

THE Catholic Bureau of Inter-American Collaboration, a new division of the Department of Education of the National Catholic Welfare Conference, has prepared for publication a list of Inter-American scholarships offered by Catholic colleges and universities of the United States for the year 1941-42, together with a classified list of students from other American countries now in residence in the Catholic institutions of higher education in the United States.

The activities of this Bureau, which were first inaugurated by Pax Romana, will include the assembling of information that will be helpful to teachers and students of other American countries, as well as Catholic educational institutions of the United States that are dealing with Inter-American problems. The Rev. William Ferree, S.M., Secretary of the Bureau, will be in charge of these activities.

In the report of scholarships now being published, over 100 offerings are listed. Many of these are tuition scholarships and hence may not be immediately useful because of transportation and other costs. Efforts will be made by the Bureau, however, to interest college alumni organizations in helping to finance the scholarships in their respective colleges. The classified list of South American students now attending Catholic colleges in the United States is designed to promote social relations among these students.

Another survey that is being conducted by the Bureau will secure information about Catholic universities, colleges, and secondary schools in all South American countries, Canada, Cuba, Puerto Rico and the Philippine Islands. Subsequent surveys will secure data on educational associations, special schools, and student residences.

The cooperation offered by Catholic colleges and universities indicated they are ready for a broad program of Inter-American collaboration in their own field, so that the Washington office of Pax Romana felt the time had come for it to retire to its own field of student federations, and permit the colleges and universities to develop their own program. The National Catholic Welfare Conference was, therefore, asked to direct the further development of the work of the Catholic Bureau of Inter-American Collaboration. The Bureau has been assigned an office in the Department of Education of the Welfare Conference, where it can easily coordinate the work of Pax Romana and the Catholic institutions which are included in the membership of the National Catholic Educational Association.

## Catholic College Defense Program

LAST month this page included two typical replies to an inquiry made by Rev. Dr. George Johnson, director of the N. C. W. C. Department of Education, in regard to what Catholic universities and colleges are doing toward aiding national defense. Examples of other reports are as follows:

*From St. Norbert College, West De Pere, Wis.:*

"In reply to your letter requesting information about what we are doing in connection with the national defense, let me say, first of all, that we gave our dean, Father Anselm Keefe, to active service with the 135th Medical Regiment, Camp Shelby, Mississippi.

"In addition, here is a picture of the set-up at St. Norbert: Both St. Norbert College and St. Norbert High School have R. O. T. C. units, and there is a CAA program under way in the college.

"As far as the R. O. T. C. goes, we have a unique set-up. There is not another institution in the whole United States where, on one campus, six years of military training are available.

"In the college there are 350 male students, of whom over 200 are taking R. O. T. C. courses. In the high school there are 150 students, about 100 of which are in R. O. T. C. With the R. O. T. C. band, this gives us a cadet regiment of over 300.

"We have a military instructional staff which at present consists of two regular army lieutenant colonels, two reserve lieutenants, and two regular army sergeants.

"Eighteen college seniors received lieutenants' commissions at commencement last year. Several of these had applied for assignments to the regular army for one year's training under the Thomason Act.

"When the Thomason appointments came out last summer there were 18 allotted to the State of Wisconsin. Of these, 50 percent went to St. Norbert men. They are now scattered between Fort Benning, the Presidio of San Francisco, Fort Brady, and Fort Custer, and Fort Wayne, in Detroit.

"In addition to military education, which in the college is a required course the first two years, optional in the last two, there is also maintained a CAA program which got under way this fall. The eight students recently completed their courses in theoretical matter by taking the examinations under Federal examiners, and all passed with an average of 86 percent. Another group of eight have begun their course training.

"After a preliminary taste of military training here a large number of our lads have enlisted in the navy or regular army of the U. S. A., in the Wisconsin National Guard, and the Royal Air Force of Canada. Some have accepted commissions in the United States Army or Navy Reserve components, and are now on active duty."

*From Marygrove College, Detroit, Mich.:*

General objective: To emphasize the principles and practice of true democracy.

Means:

1. Curricular: Aim—to insure that every student receives adequate instruction.
   (a) To stress in all courses the fundamental principles on which democracy is founded, e.g., the principles of religion and morality as they particularly affect the great social institutions; to emphasize individual responsibility.
   (b) To direct instruction in integration courses to matters or problems important in national de-

(*Continued on page* 21)

# Refugees and Others

**Contributed by the N. C. W. C. Bureau of Immigration**

*MYSTERY.*—When you don't know where a person is it's ather difficult to help him obtain a visa. Somewhere beween Belgium and Portugal there is a priest whose Order n this country is very anxious to get him here. He had een in the Belgian Army, been captured and sent to Gerany as a prisoner of war and subsequently released and eturned to Belgium. But the American Consulates in Belium were no longer issuing visas, the Germans in control ere not issuing exit permits, and practically no means of ommunication with the outside world any longer existed. Through an American priest returning to this country his elgian confrére was able to send word that he would try get across the border and make his way to Lisbon—no asy task, to be sure. He mentioned also that he might ttempt to go to Mexico and from there to the United tates. The Bureau earnestly counseled the Order to get ord to him somehow to try for Lisbon and not to go to lexico, since vessels plying to that country do not conorm with the immigration laws of the United States and onsequently a person brought there on one is inadmissible ere until he has resided in Mexico for two years. Upon e Bureau's further advice the Order provided several sets affidavits, two to go forward via clipper to the Consuls Antwerp and Lisbon (the Consulate in Antwerp having st resumed the issuance of visas to the rare persons who n obtain German exit visas) and two to be forwarded ith explanatory letters to the same Consuls in the State epartment diplomatic pouch. If the priest is still in Belium the Consul in Antwerp will communicate with him hereas if he cables that he has managed to get to Portugal e Order will be able to inform him that affidavits are aiting him at the Consulate in Lisbon. We are anxious see what happens.

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*TRAVELING ISN'T POPULAR.*—It is not easy to get om Europe to the United States these days and it's just out as knotty a problem to get from the United States Europe. The Bureau had a forceful illustration of this ct recently when assisting a prominent ecclesiastic in s efforts to get back to Rome. It seemed odd to encounter many obstacles, for this gentleman was a neutral Swiss, aving no quarrel with anyone and legal residence in Italy. Father A. had a Pan-American Airways ticket—New ork to Bermuda—Bermuda to Lisbon, but what he badly eeded was an Italian or a French visa as with either of ese, transit visas for Bermuda, Spain and Portugal could esumably be obtained. The determination of every country these inhospitable times is not to be stuck with an extra reigner. Repeated cables to Italy from the Consul in New ork for permission to visé Father A.'s passport had ought no reply nor had any response come from the head Father A.'s Order in Rome. The Vichy Government, to om the French had cabled, were also silent. Until either these visas was forthcoming nothing could be hoped for om the British, Portuguese and Spanish.

Finally came a cable from the Order in Rome that an alian transit visa had been sent to Lisbon. Followed an gent cable to the Italian Consul there asking him to ble authorization for the visa to the Italian Consul in ew York. Came back a cable from the Italian Consul in sbon saying "please apply to Consul New York," at which e latter was asked to and did wire back to Lisbon reesting that authorization for the visa be cabled him. hat done the French and Spanish visas became available, but the Portuguese Consul couldn't issue one without authorization and consequently neither of course would the British since the next stop after Bermuda was Lisbon. So it became necessary to ask the Swiss Embassy to ask the Portuguese Legation to authorize the Portuguese Consul in New York to issue the visa. What a world!

* * * * *

*OFF TO THE WARS.*—It gave the Bureau a good bit of pleasure to help out a patriotic young Belgian the other day and we wish him luck in his return overseas to avenge his invaded homeland.

Leo only recently arrived in the United States, but lost no time in getting himself admitted to Canada to enlist in a Belgian regiment that was preparing to sail for England. His parents are here now also, however, and this is his home so he was foresighted enough to apply for a reentry permit so that he might get back again without difficulty. What he *didn't* do was wait until it was issued, nor did he have it made "emergent" but responded to an urgent summons to report to the Belgian forces in Canada. It was with sailing date nine days away and Leo anxious to have a last visit with his parents in New York that the Bureau discovered that the permit could not be forwarded to him because the authorities needed to question him in person as to a minor discrepancy on his application. But a way out was found. At the Bureau's request the Permit Division wired the Barge Office in New York to forward the permit to the U. S. immigration office in Montreal; the Bureau's New York office arranged to have it go air mail and sent the notification card air mail to the boy at the Belgian Military Training Camp with instructions to call at Montreal to be questioned and upon satisfying the inspectors, to obtain the permit. Leo is now paying that farewell visit.

* * * * *

*RETURN OF THE DARK AGES.*—It's not much fun being a refugee anyway, but some have worse luck than others. We are thinking of one for whom an American priest in Rome enlisted N. C. W. C. assistance back in September, 1938. She is a young Catholic Hebrew who had left Germany two years previously and taken refuge in Italy. Then came the Italian law expelling the Jews and the girl was hoping either to join her brother and other relatives who had come to America or to get to England. The quota for Germany was far over-subscribed at that time so that England was the only possibility. The young woman got to London and there awaited her turn for a quota number. Finally it arrived and on the basis of guarantees of support from the relatives here the visa was granted. In what now seem the good old days, that would have been the rainbow's end, but not any more. On the way over the ship was torpedoed. The girl was saved, but is now back in England in the midst of the bombs. Not only that, but here is the final blow. It is now practically impossible to get transportation from the British Isles and three thousand people there who have American visas cannot find a ship on which to come. It's all pretty hopeless.

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*H. R. 3.*—Discussion of the Administration approved Hobbs Bill is being viewed with alarm on the one hand by those who oppose the proposal to grant permanent residence to refugees here on temporary visas, and by those who are horrified by the provision calling for the indefinite detention of criminal aliens who cannot be deported. No telling whether it will pass.

# A Quiz *of* Pope Pius XI's "Quadragesimo Anno" Encyclical

Prepared by the N. C. W. C. Social Action Department

*"The Church has a social mission. Workers, farmers, employers, professional men and women, fathers and mothers in our homes, youth in our schools and colleges and on the street, all will testify to the new streamlined conditions of the world in which they live. The social doctrine of the Church must be taught and interpreted for them in terms which meet the modern environment."*—MONSIGNOR MICHAEL J. READY.

1. When was *Quadragesimo Anno* issued?
   (a) By what other names is it known? (Page 2.)
2. On what occasion was it written? (Page 3.)
3. To whom and for whom was it written? (Page 3.)
4. What three topics are treated in the Encyclical *Quadragesimo Anno?* (Page 6.)
5. What is referred to as "A standard set up unto the nations?" (Page 8.)
6. Who fearlessly proclaimed the doctrine that civil power is more than the mere guardian of law and order? Explain. (Page 9.)
7. What reference is made to "effective interference by the government?" (Page 10.)
8. What is said in *Quadragesimo Anno* about working men's organizations—unions?
   (a) How should they be organized?
   (b) With what success have they been organized? (Pp. 11, 12, 13.)
9. What is said of employers' associations? (Page 13.)
10. Has the Church the right to speak on such matters as social and economic questions? Why? (Page 14.)
11. Does the Church uphold the right of private property? (Page 15.)
    (a) What is meant by the twofold aspect of ownership? (Pp. 15, 16.)
    (b) What are the obligations of ownership? (Pp. 16, 17.)
    (c) What reference is made to "Man's superfluous income?" (Page 18.)
12. What power is assigned to the State? (Page 17.)
    (a) Explain the obligation of the state in regard to private property. (Page 17.)
13. "It is only by the labor of workingmen that states grow rich." Who said this? (Page 18.)
14. To what groups does the Pope refer when he says it is "flagrantly unjust" that either should "seize all the profits"? (Page 19.)
    (a) What group claimed all the profits? (Page 19.)
    (b) Who was left the "barest minimum"? (Page 19.)
15. What "inexorable economic law" is mentioned on page 19?
16. What was the false moral principle advanced by the "intellectuals" who espoused the cause of the harassed workingman? (Page 19.)
17. What theory is held by Socialists? (Pp. 19, 20.)
18. Explain in terms of the Encyclical the meaning of just distribution of wealth. (Pp. 20, 21.)
19. What condition is stated as constituting a "grave evil in modern society"? (Page 21.)
20. What is urged as the necessary object of our efforts? Explain. (Page 21.)
21. What change took place with the advent of modern machinery? (Page 21.)
22. Has there been some improvement since 1891? (Page 21.)
23. What does the Pope say of "the immense army of hired rural laborers," present and future? (Page 21.)
24. Find the passage on page 21 in which these words appear: "propertyless wage earners," "superabundant riches," "rightly distributed and equitably shared." Explain it.
25. What is said to be the "lot of the proletariat"? How can it be changed? (Page 22.)
26. What according to the Encyclical threatens "the peace and tranquillity of human society"? (Page 22.)
27. Does the Pope's program require that wage-earners become owners? How? (Page 22.)
    (a) What statement do you find in the Encyclical about wage-earners sharing in the profits? (Page 23.)
28. Explain the *social* and *individual* aspects of labor. (Page 23.)
29. What is the first test of the wage to be paid to the workingman? (Page 23.) Commit to memory.
30. Should others in the family contribute to the common maintenance? (Page 23.)
31. What reference is made to "Mothers in Industry"? (Page 24.)
32. What condition is said to be "intolerable" and "to be opposed with all our strength"? (Page 24.) Commit to memory.
33. How many sentences do you find on page 24 in which "wages" are referred to? Read each one. Explain.
    (a) What is the second consideration in settling wages? (Page 24.)
34. On page 24 "various systems" are praised by which "special provision" is made for "special needs" of the family. Can you cite any?
35. In what wholesome endeavor should the public authority be asked for aid? By whom? (Page 24.)
36. What is called a "dreadful scourge" and said "to ruin the prosperity of nations"? (Page 25.) Commit to memory.
37. What is the third consideration in settling wages? (Page 24.)
38. Opportunities of work should be provided for whom? Upon what do these opportunities depend? (Page 25.)
39. What, in relation to wages, is demanded by "social justice"? (Page 25.)
40. When will the economic and social organism be soundly established? Expand "these goods." Commit the sentence to memory. (Page 25.)
41. What two things are necessary to perfect a sound social order? (Page 26.)
42. What did the Pope have principally in mind when he speaks of the "reform of the social order"? (Page 26.)
43. What work is attributed to the state? (Page 26.)
44. What is said to be the primary duty of the state? (Page 27.)
45. The aim of social legislation should be what? (Page 27.)
46. What is mentioned as a grave disorder, leading society to ruin? (Page 27.)
47. What remedy is offered? (Page 27.) Explain at length.
48. Find the passage which speaks of the right of labor to organize. (Page 28.)
49. Find the passages on pages 28-29 which mention "free competition." What do they state? (Page 29.)
50. What is again stated to be the duty of the state? (Page 29.)
51. Should the social-economic system resemble the spiritual system—i.e., the Mystical Body? How? (Page 29.)
52. What three faults does the Pope find in the Italian corporative state as an economic system? (Page 30.)

3. What is said of the medieval social order (guilds)? What two general reasons are given for its demise? (Page 31.)
4. Is it wrong that capital and labor should be provided by different people? (Page 31.) When is such a system to be condemned? (Page 32.)
5. Is the capitalist economic regime as the Pope describes it universal? (Page 32.)
6. What evils are pointed out as patent in our day? (Page 32.) Commit to memory.
7. What is said about the control of credit? (Page 32.)
8. What is said to be characteristic of the modern economic order? (Page 33.)
9. Find the passage and explain it by other statements in the Encyclical: "Free competition is dead; economic dictatorship has taken its place." On what three levels is this true? (Page 33.)
0. By what agency and toward what purpose must a compromise be reached between free competition and concentrated domination? (Page 34.)
1. What has been the effect of "unbridled ambition"? (Page 33.)
2. What is Individualism? Collectivism? How can the dangers of these be avoided? (Page 34.)
   (a) What is Communism? (Page 34.)
3. What twofold aim does Communism pursue? Give the proof. (Page 34.)
4. How can the economic system be restored to sanity and right order? (Page 34.)
5. What changes has Socialism undergone? (Page 34.)
6. What does the Encyclical refer to as preparing the way for the overthrow and ruin of the social order? (Page 35.) Commit to memory.
7. Why cannot Socialism be in harmony with the Catholic Church? (Pp. 36, 38.)
8. Contrast Christian doctrine and Socialism. (Page 37.)
9. What is given as the alleged reason for some Catholics to leave the Church for the Socialist ranks? (Pp. 38, 39.)
0. What does the Pope mean when he says there are those who "do not shame to oppress the workingman"? (Page 39.)
1. "We shall never desist from gravely censuring such conduct." What conduct is referred to? (Page 39.)
2. What must take place if we are to have this social reconstruction? (Page 40.)
3. Who said, "If society is to be healed now, in no way can it be healed save by a return to Christian life and Christian institutions"? Elaborate on this. (Page 40.)
74. What today influences multitudes to neglect their religious duties and spiritual life? (Page 40.)
75. What evils are attributed to "unquenchable thirst for riches and temporal possessions" and "uncertainty of economic life"? (Page 41.)
76. When do "worst injustices and frauds" take place? (Page 42.)
77. Read the paragraph starting, "With the leaders of business abandoning the true path . . . " (Page 42.) Discuss high points.
78. What is stated to be "man's one solicitude"? What has been changed into an "instrument of strange perversion"? (Pp. 42, 43.)
79. Is it lawful for those engaged in production to increase their fortunes? (Page 43.)
80. The Encyclical states that "Charity cannot take the place of justice unfairly withheld." Does that mean we are to disdain the help of charity? What does it mean? (Page 44.)
    (a) What does the Holy Father say about the "Beloved sons devoted to Catholic Action"? Explain. (Page 45.)
81. What associations are said to provide "glad signs of coming social reconstruction"? (Page 45.)
    (a) Do American Catholics deserve this praise?
82. What procedure is suggested for bringing back to Christ classes of men who have denied Him? (Page 46.) Who should be the apostles of the workers? Who of the industrialists? (Page 46.)
    (a) Do you know of any work along the line suggested now being carried on? (Priests' schools, labor schools, ACTU, etc.)
83. Explain the passage found on page 47: "No stone, then, must be left unturned to avert these grave misfortunes from human society." What misfortunes?
84. Why do our studies and activities in the social-economic field often lose effectiveness? (Page 48.)
85. Is anyone excused from a part in this "fight for the renewal of Christian society"? (Page 48.)
86. Whose honor and glory should be sought in all social reform activity? (Page 48.)

NOTE: *The foregoing questions were compiled to guide individuals or small groups in a study of the Encyclical. The sole equipment required is a sufficient number of copies of "Quadragesimo Anno" to go around, and someone, if in a study group, willing to keep pushing the questions at each member in turn, and preferably to look up the answers in advance.*

*Reprints of this outline study will be available through the N. C. W. C. Publications Office.*

## The Field of Catholic Education—*Continued from page* 18

fense. These courses reach the entire student body.

(1) Freshman orientation:

Practical significance in social intercourse—political, economic, etc.—of principles of right living.

(2) Sophomore open forum:

Discussion of current situations in the light of democratic principles.

(3) Junior-senior seminar in fundamental relations:

Study and discussion of particular defense areas with emphasis on the responsibility of women.

Departments of economics and home economics: Marketing and the home.

Departments of history, biology, chemistry, mathematics: Political, economic, and scientific aspects of national defense.

Departments of journalism, art, music: The fine arts and art criticism in a defense program; propaganda.

Departments of sociology, English, modern and classical languages: The role of woman in a democracy.

2. Extra-curricular: Aim—to see that every student gives immediate service in some capacity.
   (a) Volunteer service in Chaplains' Aid Association (sewing), Red Cross (knitting), and to Michigan camps (furnishing reading matter). About 400 students involved.
   (b) Stressing of defense value of sodality services already being rendered in hospitals, orphanages, community centers, religion classes, and through Braille transcription, library work with school children, promotion of right reading, good movies, etc. About 475 students involved.

   (a and b not mutually exclusive. Every student included in one group or the other.)

# Interests of Our Catholic Youth

**A Contribution of the N. C. W. C. Youth Department**

## An Introduction to Catholic Action: *By Rev. William Ferree, S.M.*

*THE accompanying article is the first of a series to appear in the "Youth" section of* CATHOLIC ACTION. *The author, well-known in the United States and abroad for his leadership in the Pax Romana movement, is especially well qualified to discuss Catholic Action from the viewpoint and interests of youth.*

*It is important to note that in almost every country the development of Catholic Action in the strict sense has begun with the youth groups. It is there also that the greatest interest is being manifest in the United States as the movement gathers strength. This is as it should be, as was indicated by Pope Pius XI in his first encyclical, Ubi Arcano Dei, in which he "promulgated" Catholic Action to the whole Catholic world. It is important to notice, however, that in the accepted language of Catholic Action, "Youth" embraces the age group* 16 *to* 28 *or* 30. *The groups below* 16 *are regarded as preparatory to Catholic Action. This fact will explain the freedom with which more difficult phases of Catholic Action theory are included in an exposition intended primarily for youth groups.*

CATHOLIC Action is at last beginning to stir profoundly the minds and hearts of Catholics in the United States. Not that we have not been having the *name* proposed to us these many years—perhaps there is no other country where the *name* Catholic Action has been so popular; but perhaps also there is no other country where so little attempt has been made to penetrate to its exact meaning. It is a revealing fact that twenty years after the promulgation of Catholic Action, no technical book on the subject has yet been written by an American Catholic.

Now, however, the demand for such technical knowledge is constantly increasing as it becomes more and more evident both to individuals and to groups that their once rather confident assumption, that "Catholic Action" was whatever they already happened to be doing, does not really correspond to the facts. In such circumstances it may be of interest to outline briefly the theory of Catholic Action, in a way that will indicate the whole ground to be covered, without going too much into detail. For this reason the present exposition will attempt to sketch not only the aspects of Catholic Action which are immediately applicable in local work, but also those which are not immediately applicable, and which must wait until the accumulated effects of all the centers of local work can make themselves felt on diocesan and national levels, and even in Christendom as a whole.

**Get the Words Straight:**

At the very beginning let us be clear about the very phrase "Catholic Action." There is a misunderstanding which has been almost incorporated into its use in English so that it is very hard to remove. You have all heard of the political organization known as "Action Francaise" whose publication of the same name was on the index and was only recently removed. When this organization or paper was referred to in English, its name was never translated, for if we called it "French Action" the phrase would not bring to our minds an *organization* as it should, but some sort of general activity of Frenchmen, with which it has no connection. There are other organizations which in the past have carried this name of "Action" of one kind or another, but English has been consistent in its treatment of them; speaking of them always with the foreign terminology and not translating the title into English words. Now when the "Azione Cattolica" of Italy and the "Action Catholique" of France and Belgium came to be spoken of in English, this translation was unfortunately made because of the fact that although "French Action" sounds like nonsense, "Catholic Action" really does seem to mean something.

Let us then be clear in our own use of the word. When we say "Catholic Action" we do not mean all activities that happen to be carried on by Catholics, but a definite and special and distinct kind of *organization* and a definite *set of methods and principles* of action. Thus "Catholic Action" is not only an abstract noun; but it is also, and in a certain sense primarily, a *concrete* noun—the proper name of an organization. Moreover, this organization is a *unique* organization, set off from every other organization whatever by its universality which it shares with the Church itself.

**Importance:**

With initial misunderstandings out of the way, let us give our attention briefly to the importance of this organization, and set of methods and principles of action, which has become known in English as "Catholic Action." In so brief an exposition as this we must limit ourselves to two points. First, that the official and unofficial statements of Pope Pius XI on Catholic Action for only the first ten years of his reign fill a closely printed volume of about six hundred pages, and certainly his statements during the last half of his reign were almost as numerous. His first encyclical letter "Ubi Arcano" was a general call to Catholic Action, and the last letter of his life, published on the very eve of his death, was an insistent exhortation to the Hierarchy of the Philippines to strengthen their organization of Catholic Action.

We might notice that such unremitting and intense insistence on a single idea by the Papacy is something which is without parallel in the history of the Church. The closest approach to it is to be found in the preaching of the crusades, but even that hardly exhibited such an intense singleness of purpose. Catholic Action certainly must have been something very important in the eyes of Pius XI to have led him to such unprecedented insistence; and his successor Pope Pius XII is continuing that insistence despite his immense preoccupation with the present world crisis.

The second point which we will notice in considering the importance of Catholic Action is the direct statement of Pope Pius XI that he considered Catholic Action an inspiration of the Holy Spirit and the beginning of a new era in the history of the Church.

Of course, the best way to have a real idea of its importance is to know exactly what it is and what it can do. This idea to be developed next month.

(*To be continued*)

# The Confraternity of Christian Doctrine

**Hold Fast the Gain**
**The National Congresses, 1935-1940**
**Aid to Teaching the Mass**
**Statistics Tell the Story**

*HOLD FAST THE GAIN.*—The present nation-wide rally the call of preparedness and home defense is opening to very lay person channels of service that ask for our fresh- t energies and most generous sacrifices. In responding this call there is a danger that we may lose our hold nd withdraw our assistance from certain works necessary r the welfare of both Church and nation. We cannot do verything, it is true, but we can wisely take stock of the sential work to be done—a work that must go on no atter what state of emergency is declared. Such a work undoubtedly the religious instruction, by every possible eans, of our Catholic children attending public schools.

The religious vacation school has been one of the means which the Confraternity of Christian Doctrine has ached these children and given them, during the sum- ertime, four consecutive weeks of religious instruction.

The encouraging number of religious vacation schools eld throughout the country as well as the attendance at ese schools, is due in a large measure to the unstinting *rsonal* and *volunteer* service which Catholic women have ven. The priest directors of vacation schools have de- nded in no small measure upon the Catholic lay women canvass the parish and bring to the vacation school those atholic children for whom the school is intended. They ave looked to the lay woman to teach in the religious vaca- on schools, especially in sections where it is difficult to cure the services of teaching sisters. They have looked the lay woman to assist in the transportation of pupils, pecially in those sections where the vacation school center distant from the childrens' homes. Without doubt, the ithdrawal of such service on the part of lay women will ickly show in a decrease in the number of vacation hools, a decrease in attendance, and a general retarding the Church's program for religious instruction of the ligiously underprivileged half of our Catholic children— e nearly 2,000,000 in the public schools.

In the present emergency the secular school will go on; e organized Catholic school will continue its work. Neither e strictly dependent upon volunteer teachers or assistants. he religious vacation school, however, is dependent upon e missionary zeal of the lay man and the lay woman. is possible and it has developed through volunteers! hese times are making many calls and demands upon these me volunteers but while endeavoring to satisfy emer- ncy demands to the best of their ability we hope that they ill place in the fore of their defense efforts the religious struction of the children of today.

The religious vacation schools of 1941 need not only the lunteers of last year to continue their service; they need w volunteers so that the schools may increase and so that ater numbers of our children may be reached. *Hold fast what we have gained.* The religious life of our children nnot be sacrificed to any state of emergency. Teaching e future citizen to know God, to love Him, and to serve im; teaching the children of today to love their neighbor themselves is point number one in a defense program at, if it contains wisdom, looks beyond a present emer- ncy.

* * * * *

*THE NATIONAL CONGRESSES,* 1935-1940.—An inter- ting comparison might well be made between the Pro- edings issued by the Confraternity of Christian Doctrine following its first national congress held in 1935 and the volume to come from the press this month and carrying the story of the Sixth National Confraternity Congress held in Los Angeles last October. The comparison would show the development of a program of religious instruction for Catholics outside of the influence of the Catholic school, that will be regarded in years to come as a magnificent achievement in Catholic Action.

The Proceedings of the Sixth National Confraternity Congress held under the patronage of Archbishop Cantwell of Los Angeles, will come from the press the latter part of April. The volume contains 65 speeches delivered during the four-day Congress and covering every point of the program which the Confraternity of Christian Doctrine is developing for the religious instruction of children, youth and adults.

Among the articles which should make the volume a necessary addition to Catholic college libraries and libraries of Catholic Action organizations are: "Cooperate With the Confraternity of Christian Doctrine," by Archbishop Cicognani, Apostolic Delegate to the U. S.; "The Confraternity a Need of Our Times," by Archbishop Cantwell; "Why the Confraternity of Christian Doctrine," by Bishop Edwin V. O'Hara, and "United Catholic Action," by Monsignor Michael J. Ready, general secretary of the N. C. W. C.

Seminary professors will be especially interested in an article by the Rev. Gladstone Wilson on "Catechetical Instruction in the Code of Canon Law." Parish priests will welcome the article by Rev. Cornelius B. Collins, director of the National Center of the C. of C. D. on "The Necessity For Organizing the Parish Confraternity."

Copies of the Proceedings may be obtained from the National Center. Price: $1.55.

* * * * *

*AID TO TEACHING THE MASS.*—A few months ago the writer called attention to an article in *Columbia* describing a moving picture of the Mass, in color and on 16mm. film. The picture was a project of the Confraternity of Christian Doctrine in Hartford. Since then, a committee of diocesan directors has reviewed the film and is enthusiastic over its possibilities for an illustrated lecture on the Mass that would be practical in vacation schools, for showing at conventions, and for showings in parishes. It was also remarked that it would be an aid for chaplains in army camps. The running time of the film is about 25 minutes. It is a silent color film, exhibiting the low Mass from beginning to end. The color work is brilliant. Duplicates may be secured for $100.

* * * * *

*STATISTICS TELL THE STORY.*—From March 14-16 the diocese of Brooklyn, N. Y., was host to a provincial Confraternity Congress which included all the dioceses within New York state. The growth of the Confraternity in this area is evidenced by the fact that the Congress was attended by 33,160. The paid registration was 14,058 of which number 8,258 represented lay adults. The total attendance was larger than any previously held regional Confraternity Congress and the paid registration exceeded the records for the National meetings.

# The National Council Of Catholic Men

**A Unified Laymen's Program of**
**Prayer: Study: Action**
**Under the Supervision of the Bishops**

It was the privilege of the National Council of Catholic Men last month, acting on behalf of the Bishops' Relief Committee, to undertake and carry through the tremendous task of national publicity given to the campaign for funds for the relief of war refugees. The day set for the campaign in most dioceses was Sunday, March 30, when a collection was taken up in all churches. Other dioceses will hold their collections at later dates. The promotion reached into all parts of the United States and even to Alaska, where sets of transcriptions, posters and other materials were sent by air express at the request of the Vicar-Apostolic of Alaska, Most Rev. Joseph Raphael Crimont, S.J. Although it was planned and executed within the brief space of three weeks the notices given this appeal were undoubtedly the most extensive ever arranged.

**Refugee Relief Collection Given National Promotion**

A general account of the campaign is given elsewhere in this issue of CATHOLIC ACTION, but we wish to report here the chief features of the promotion, which were:

(a) The presentation of three special radio programs on major national networks. In the first of these on Sunday evening, March 24, from 10 to 10:30, E. S. T., over the Mutual Broadcasting System, was presented the Most Rev. John J. Cantwell, Archbishop of Los Angeles, as the speaker, and well-known motion picture stars in a number of dramatic episodes, monologues, etc. William Gargan, noted film actor, was master of ceremonies, and Irene Dunne, Pat O'Brien, Geraldine Fitzgerald, Jane Wyatt, Una O'Connor, Pedro de Cordoba, and other motion picture and radio stars participated. Spencer Tracy had been signed up, but a sore throat prevented his appearance. Robert Bostwick Mitchell directed the St. Brendan's Boys Choir, and an instrumental ensemble, with Dennis Day as soloist. (On March 16, Geraldine Fitzgerald and William Gargan had been chosen as the outstanding Irish film players of the year at the annual St. Patrick's Day eve banquet of the Gaelic Association of Southern California.) This program was written and directed by Martin H. Work, Professor of Radio and Drama at Loyola University, Los Angeles, Calif.

The second program on the Bishops' Relief Committee roster was an address by the Right Rev. Msgr. Michael J. Ready, General Secretary of the National Catholic Welfare Conference, broadcast over the facilities of the Columbia Broadcasting System from 5:30 to 5:45 p. m., Eastern Standard Time, on Monday, March 24.

The third of these was the half-hour radio drama, "Unto the Least of These," presenting the Bishop's appeal, carried over the Blue Network of the National Broadcasting Company from 11:35 p. m. to 12, Eastern Standard Time, Saturday, March 29. The drama was written and produced by Courtenay Savage, widely-known radio director. This program, heard over more than 100 stations, was enacted by Chicago's outstanding radio actors, including Don McNeil, Betty Lou Gerson, June Meredith, Bernadine Flynn, Virginia Payne, Pat Murphy, and others.

(b) A second major feature of the publicity was production and distribution of 540 electrical transcriptions of an address, titled "Christ in Exile," by the Rt. Rev. Msgr. Fulton J. Sheen, noted Catholic Hour speaker. One disc was distributed for each city in the country that had one or more radio stations. In addition, 100,000 copies of this address were printed and are still being distributed at this writing. At one point in his address Msgr. Sheen said: "The destitution of our fellow-Catholics throughout the world is incommunicable; poverty has its own horizons, and because it is incommunicable no one can ever talk about it or write about it, no one can ever feel it, unless he himself gives to a point where he feels the pain as his very own."

(c) Another task involving vast detail work was the distribution of 143,000 Bishops' Relief Committee posters. The posters, done in three colors and measuring 17 by 23 inches, called attention to the Bishops' appeal and to the radio programs. Designs for the different posters were done by Ade Bethune and four sets were distributed to each of 13,072 pastors throughout the United States and Alaska.

(d) A *What? How? Why? Who?* circular prepared by the N. C. W. C. Bureau of Information described *what* were the needs of the people for whom the appeal was made; *how* the funds will be distributed; *why* a single appeal is being made; and *who* is to be aided by the charity. Altogether, 25,000 copies were distributed, including one copy to each pastor.

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**Nazis Told to Read "What Can I Do?"**

Early in March when Berlin short-wave stations announced that collect messages might be sent them containing recommendations for future programs, Harold H. Naftalin of Minneapolis responded with advice to read Monsignor Sheen's new booklet. His cablegram, addressed to the Nazi Propaganda Department, Berlin, read: "My humble recommendation is that you read carefully the booklet of Monsignor Fulton J. Sheen, Washington, D. C., *What Can I Do?* and also Chapter 140 Psalms and follow carefully the text therein."


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### What We Seek to Defend

Writing in *America* on January 18, the Rev. John La arge, S.J., noted all the groups and sections of our coun- y that are rallying for defense under the guise of a rally to democracy. And yet if asked what it is that they are willing to defend—some at the possible cost of their lives—it would be found that for the majority emocracy means merely a political system, "something iat you preach, that you vigorously advocate, that you ote for, but whose bearings become remote and uncertain ice you go below the surface." The genuine and funda- ientally American answer, the writer points out, comes om those who say they are preparing to defend a social hilosophy which guarantees to all its citizens their in- lienable rights, "the full and adequate rights of the in- ividual human person, in the light of what revealed eligion teaches concerning the worth of the individual oul."

A similar consideration of what we seek to defend in the merican way of life was made in Washington in an ad- ress on February 28 by our executive secretary in a ncheon address before the Washington Branch of the ational Reciprocity Club at the Mayflower Hotel, under ie auspices of the National Conference of Christians and ews. Citing an instance of an acquaintance who felt that ersons who were engaged in "made work" or who were on elief should be put in the army first, Mr. Heffron went on o say that although this man believed in democracy, in ie American way of life, yet he had not thought through hat he meant by democracy and what were its implica- ons today. "All of us," Mr. Heffron said, "need to give ore thought to what it is we seek to defend in the Amer- an way of life, the denial of which we condemn in the otalitarian way of life.

"What it is, chiefly," he continued, "is the dignity of an. If Hitler and Mussolini simply want some of Eng- nd's colonies, that need not concern us to the point of isking our own involvement—after all that's the way ngland got most of her colonies, and Italy still has a claim n a promise made before the last war. But if the totali- arian system means the subjugation of man to the State; it means racial and religious persecution; if it means ie abrogation of the inalienable rights of man; if, in hort, it means the denial of the dignity of man, as it does; nd if, further, it seeks to impose that philosophy and that ystem upon the world or upon a great part of the world, ien we are not morally justified in withholding judgment f it.

"The Founders of our Country, in the Declaration of ndependence, wrote: 'We hold these truths to be self- vident: that all men are created equal, that they are en- owed by their Creator with certain unalienable rights, iat among these are life, liberty, and the pursuit of hap- iness.' That is the basis of the American system of gov- rnment—acknowledgment of God-given inalienable rights— nd that is what is imperilled in the world today.

"Men have these rights—freedom of conscience, free- om of worship, freedom of assembly, freedom of expres- ion, freedom of property, freedom to work out their own alvation, their own happiness, in their own way—only ecause they are given them by God. Hitler and Musso- ni and Stalin claim that they are not rights at all, but rivileges—privileges freely accorded by the State, which ie State is therefore free to withdraw. If one admits iat these rights come from any man or any group of ien—whether Hitler or the English Parliament or the merican Congress or even the whole American people; s determined by a majority vote—then one must admit iat whoever gave them can take them away. These rights re beyond tampering or destruction by any man or any roup of men, only if their source is beyond all men. That s why our system of government depends on God.

"As Monsignor Fulton Sheen expressed it in the Catholic Hour on February 16, 1941: 'Democracy is based not on ie Divine Right of Kings but on the Divine Right of Per- ons. Each person has a value because God made him, not because the State recognizes him. The day we adopt in our democracy the . . . idea . . . that right and justice depend on convention and the spirit of the times, we shall write the death warrant of our independence. When watchmakers set watches according to their whim and not according to a fixed point of reference, such as the sun, we will no longer have the right time . . . and when we deny God as the foundation of our rights, we shall no longer have rights. The Declaration of Independence . . . is a Declaration of Dependence. We are independent of dictators because we are dependent on God.'

"Democracy is based on the Divine Right of Persons, he says; and each person has a value because God made him. Since God made everyone, everyone has that value. We are children of God and brothers one of another. And it is only if we accept that proposition, in faith and in practice, that the American democratic system of government will be safe from the threats of our day. We cannot resist external aggression if we are torn by internal dissension; and to avoid internal dissension we must learn to live amicably together, Catholics, Protestants, and Jews; Latins and Nordics; Whites and Blacks. And that is possible only on the basis of respect—not respect for another's wealth or social position or brains, not even for another's traits of personality, but respect for his dignity as a fellowman, a creature of God. . . . But it does mean that we must treat all with common human respect and decency; that we must avoid and denounce anti-Catholicism and anti-Christianity and all forms of religious bigotry; and, to end where I started, avoid and denounce the contempt of the poor that would put them on the firing line ahead of the rich."

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### Revised "Memorandum on Producing Programs" is Now Available

Revision and expansion of the *Memorandum on Producing Catholic Radio Programs* has just been completed and copies are available on request from the N. C. C. M. Catholic Radio Bureau. The *Memorandum* contains the recommendations of the Catholic Radio Bureau in matters of securing station time, deciding on type of program to produce, the subject matter to use, actual preparation of the script and continuity, use of a "question box," music, and publicity. Included also are new sections describing the services offered by the Catholic Radio Script Exchange, and the new set of transcribed programs offered to N. C. C. M. affiliates. The former includes an annotated listing of Catholic dramatic scripts available at the present time.

The Introduction to the *Memorandum* states that an "individual technique has been developed for effective writing for radio and effective speaking on the radio." The memo sets forth "the general principles governing this technique on which authorities are agreed as well as suggestions on the technique peculiar to purely Catholic programs, the latter being based on N. C. C. M.'s eleven years of experience in producing Catholic broadcasts." It was prepared particularly with the newcomer to radio in mind but it is hoped that it will be useful to experienced radio broadcasters as well.

### Plan Your Encyclical Observance Meetings Now!

Hundreds of meetings, broadcasts, and programs of different varieties are being planned now for the month of May to commemorate the issuance of the social encyclicals, *The Condition of Labor* (1891) and *Reconstructing the Social Order* (1931). May will be singularly opportune time to sponsor local Social Action meetings since they will have the added promotion given by national broadcasts, articles, news stories, etc. N. C. C. M. headquarters office has lists of speakers and subjects available for parish or city-wide observances. Affiliates are urged to write now for names of speakers in their own districts.

# THE CATHOLIC RADIO BUREAU

### More than 250 Stations to Carry "The Living God"

Readers of CATHOLIC ACTION are cordially invited to listen during Holy Week to the radio broadcasts of "The Living God," famed dramatization of the events of the Passion as seen by a modern radio reporter. Excellent coverage of the country is assured in the fact that well over 250 (231 at this writing) radio stations will broadcast the series in transcription form at different hours. A detailed list of cooperating stations, including wave-lengths and hours of broadcast, is being compiled and the information gathered will be made available to those who request it and to all diocesan papers. In the majority of instances the series will begin on Tuesday of Holy Week and will continue daily through Easter Sunday. The drama proper will conclude on Holy Saturday and the series will be climaxed on Easter Sunday with a transcribed address entitled, "Closed Doors," by Right Rev. Monsignor Fulton J. Sheen. Consult your diocesan and daily papers for the exact hour of broadcast in your own community, or write to N. C. C. M. for the tabulated list.

Exceedingly well-done and popular as these programs were when broadcast over networks in previous years, nevertheless we are confident that they will far surpass any previous production both in quality and number of listeners. One advantage is in the fact that the program is transcribed and this permitted discarding and doing over any episodes not entirely satisfactory on the first cutting; a second advantage existed in the fact that most of the cast have had two years' experience in playing their roles. The huge group of stations, which includes no more than one in any one community, is more than three times the number of those which carried it in any previous year.

Leading the cast in the recorded version are William Gargan as the Roving Announcer, Pedro de Cordoba as the Voice of Jesus, and Una O'Connor as the Old Woman. All three are prominent in motion pictures and took leading roles in previous productions of "The Living God." Others who had been heard in the play before included John Sheehan as Peter, Cornelius Keefe as Judas and Dismas, the Rev. Charles Burns, O.M.I., as the priest, and Pedro de Cordoba, Jr., as the child.

Newcomers to the cast this year are Jane Wyatt as Magdalene, J. Carroll Naish as Pilate, Dennis Day as James and the Centurion, Patricia Casey, Winona Matthews, and the Loyola Players. Mr. Martin H. Work was in charge of production, and musical direction was entrusted to Robert Bostwick Mitchell in charge of the St. Brendans' Boys' Choir and an instrumental ensemble.

Rehearsals were carried out and the final transcriptions made at the Hollywood studios of the National Broadcasting Company under trying circumstances. Due to the demand for studio facilities it was not possible to get a studio of requisite proportions until 9 o'clock on Sunday night, March 2, for the first rehearsal, and it was 3:30 Monday morning before Professor Work finally dismissed the cast, some members of which were due for early morning assignments at their respective motion picture lots, and others had to face faculty members of their colleges at 8 o'clock sessions.

The cast assembled again at 9 o'clock Monday night, and after five hours' work finished transcribing the first three episodes. They were back again at rehearsal Tuesday night and the final two episodes were finished on Wednesday.

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### Vatican Radio Speaker Praises Catholic Hour

A Vatican radio broadcast heard in London recently praised the National Council of Catholic Men's Catholic Hour. a dispatch from the English city relates.

The radio speaker called attention to the fact that the Catholic Hour is broadcast over the Red Network of the National Broadcasting Company to more than 100 stations in 41 States of the Union as well as to the Hawaiian Islands. He also pointed out that over 300,000 letters had been received from listeners last year.

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### A Diocese-Wide Radio Apostolate

A unique and effective way of using available radio facilities has been in operation now for some time in the Diocese of Harrisburg under the supervision of His Excellency, Most Rev. George L. Leech, Bishop of Harrisburg, and under the direction of the Rev. Lawrence F. Schott, of Carlisle, Pa., assistant diocesan director of the Society for the Propagation of the Faith.

Five radio stations are included in the schedule—WKOK, Sunbury; WGAL, Lancaster; WORK, York; WHP, Harrisburg; and WKBO, also in Harrisburg. Four of the programs last one-half hour weekly and extend from October through May of each year. Fifty-six different priests speak in these four series, each one usually giving several disjunctive addresses a year. Continuity of subjects is maintained and the schedule of speakers and titles is arranged yearly in advance. The fifth program, on which the Rev. Joseph Schmidt, of Harrisburg, gives all the addresses, extends from October through April and is of 15 minutes duration weekly.

The addresses of the entire current series in Lancaster are concerned with the lives of the Saints. In Sunbury, after an address on "Christian Living—The Supernatural Life," the discussions have been on the virtues, the Gifts of the Holy Ghost, the Corporal and Spiritual Works of Mercy, and the Beatitudes. For the balance of the season, the Seven Deadly Sins will be the subjects.

On WHP, Harrisburg, each weekly program undertakes to answer common questions on religion that occur to everyone such as: "Why did God make the world? Does God really care for the creatures He has made? Can the evil in the world be reconciled with an Almighty and an All-Loving God?"

Programs broadcast over station WORK, York, have included series of talks on "The Fundamentals," "The Mass," "Advent," "Examples of Christian Living," and "The Way of the Cross."

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### Transcribed Program Elicited This Letter

Two facts are established by the audience mail being received by local sponsors of the transcribed radio addresses of Monsignor Sheen. The first is that the transcriptions are most effective in spreading Christian truths. The second is the need for doing more publicity work for each local program. Both these points are demonstrated by one letter received in response to one of the programs being aired in Illinois. It is reprinted here as follows:

"REVEREND FATHER:

"I love and respect truth and wisdom regardless of its source. I am not of the Catholic faith. I was raised a Lutheran. I can truthfully state that I have never heard more common sense, truth and wisdom uttered from the lips of man than was uttered by you in your splendid and noble address as given today over station WDZ.

"Too many American people have the wrong conception of God and Christ. For instance: In most all of the taverns one sees at the bar, banners stating: 'God Bless America,' and at the same moment they have electric phonographs

playing songs in which the recorded singer is uttering words of the most suggestive and sinful type. How sad it is to realize that so many people of our nation do not understand enough about God and Christ as to believe that He will bestow His blessings in spite of all sinfulness and mockery. God, as you well know, will bless no nation with continual prosperity and permit them to use His blessings for sinful ways of living, and to Him our nation is no exception.

"Surely your message of today should be nationally broadcast. Your message will do much good to cure the ills and evils of our nation....I am only a working man—a plumber by trade. However, should you ever decide to broadcast your message of today (nationally) I then will be happy to contribute towards same commensurate to my means. Our nation needs your message of today and needs to live up to its wonderful teachings.

"I wonder if I may have a copy of your sermon of today? In the event I may, I then shall make good use of it. In the event there is any cost attached kindly inform me.

"It was just by mere accident that I happened to tune in on your message. I believe it would be a very good plan if the people could be notified in advance and advised to be sure and tune in on your program.

"Yours very truly and wishing you a very Happy New Year."

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### From Our Juvenile Department

Among the jobs we most enjoy, we list our correspondence with youthful Catholic Hour listeners. We are sure that the publication of two letters of this type will be welcomed by CATHOLIC ACTION readers so we reprint them here among our own accounts of lay organization and radio activities. The first is from a young man of 12 who says: "I am writing this letter to you so I can get Father Sheen's booklet 'What Can I Do?' Please send them as soon as possible. I am a boy of 12 years of age. I am going to send you 5 cents each week. It isn't much but I will be sending it until I send you $5. When you get the $5 please send it to the Maryknoll Missions for a Chinese baby."

The second comes from a girl, a freshman high school students of St. Louis, seeking "appeasement of the thousands of questions which arise in her mind." She writes: "I am an American school girl. I am debating the subject, 'Resolved: That the power of the federal government should be increased.' The more I study the subject the more complicated it gets and the more interested I am. I am writing this letter to request the speech made by one of your orators last Sunday and the one given a week previous to that. Any other data on the subject I am debating would be appreciated. I hope this letter does not prove too pesky. I have become deeply interested in the subject but I do not have the time to do sufficient research for the appeasement of the thousands of questions which arise in my mind. I am a Catholic and I sincerely believe that a strict form of government will do us no harm as long as a just group is doing the governing and yet with a strict government in the U. S. it is very likely for a crooked politician to take over and upset our national economy. I am looking to you for appeasement to my thoughts. Any material whatsoever pertaining to the subject I have mentioned would be widely circulated in St. Louis if it clears my mind to the extent that I can go on convincing people of our misunderstood ideals which are leading us to dangerous consequences. I assure you even though I am a minor character your material will not be of minor importance for I am in the position to spread important facts throughout the state by means of contests. I hope I don't mislead you for I am merely a freshman at a small high school in the city but I have the opportunity to spread my point of view to hundreds, perhaps thousands, within the month. If the information is not available please send me a broad answer to some of my questions and also any material you may have on the true meaning of the constitution and the ways in which it has been misunderstood."

Needless to say the full sum (5c in all) forwarded by the first writer was remitted to the Maryknoll Society on account of a Chinese baby; and information was forwarded to the young propagandist which we hope (but do not expect) will completely appease her thoughts and questions.

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### Buffalo Diocese Has Five Hours of Catholic Radio Programs Weekly

Among Catholic radio successes none can show a better record proportionate to opportunities than the Radio Division of the Catholic Bureau of Information of the Diocese of Buffalo. The annual report of the Division for 1940 shows the amazing total of 266 hours and 30 minutes of Catholic programs on the air during 1940, an average of more than five hours per week.

Altogether, 18 different programs or types of programs, were produced over seven stations within the diocese during the year, and there were in addition a number of national broadcasts heard in Buffalo and produced elsewhere (including the regular weekly broadcast of the Catholic Hour). This outstanding use of available facilities has been achieved in the short space of two years.

Credit for the record goes to a committee of nine priests of the Diocese headed by the Rev. John J. McMahon, Chairman. Each member of the committee conducts one or more programs, and many other speakers, both clerical and lay, lend their cooperation to the work. Program time in all instances is given without charge by the stations. Stenographic service, office supplies, etc., are provided by one of the diocesan lay organizations, so there is no fund-raising necessary to conduct the work nor is there any expense to the diocese. A detailed description of the various individual programs produced by the committee is to be found on page 18 of the March issue of CATHOLIC ACTION, where they are heartily recommended as "varied, interesting, devotional and up to the minute."

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### Braille Copies of "What Can I Do?" Available to Blind

Through the cooperation of the New York State Chapter of the International Federation of Catholic Alumnae, Braille copies of Right Rev. Monsignor Fulton J. Sheen's booklet, "What Can I Do?" are being offered to blind listeners to the Catholic Hour. Announcement to this effect was first made in the Catholic Hour on March 9 and will be repeated each Sunday until the end of Msgr. Sheen's current series.

The Braille edition of "What Can I Do?" was provided by the Committee on Blind Activities of the New York International Federation of Catholic Alumnae under the leadership of Mrs. Edward Hook Mullin. Requests for the booklet should be directed as usual to the National Council of Catholic Men, Washington, D. C., or to the listener's own local Catholic Hour station.

The offering of copies in Braille has brought out the fact that the Catholic Hour has a large number of the blind in its audience, and that they are exceedingly appreciative listeners. One inquirer stated he believed that this was the first time an offer of literature in Braille has been made over a national network.

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### Methodist Pastor Praises Book by Catholic Hour Speaker

"The most potent book I have read since *Man the Unknown*," is the way the Rev. Edward W. Potts, pastor of Pasco Methodist Church, Kansas City, Mo., describes the book, *Freedom Under God*, an extension of the 1939 Catholic Hour addresses by the Right Rev. Msgr. Fulton J. Sheen. Writing in the *Kansas City Star* for December 7, 1940, the reviewer said that Msgr. Sheen "prescribed with an incisiveness rarely found." Saying that Msgr. Sheen's message is well documented, he added that it "should circulate as widely among Protestants as among Catholics. Thus the day will be hastened when all God's children would 'exalt his name together'."

# N. C. C. W. Organized *in* Corpus Christi

## Bishops Ledvina and Garriga Lead in Forming Newest Diocesan Unit

FORTY priests and more than five hundred Catholic women gathered in Corpus Christi for the inauguration of the Corpus Christi Diocesan Council of Catholic Women. Despite a "norther" and rain, the women came from all parts of the diocese to participate in this momentous meeting which had been called by the Most Rev. Emmanuel B. Ledvina, Bishop of Corpus Christi, and which marked the uniting of all Catholic women within the diocese.

The Most Rev. Mariano S. Garriga, coadjutor to the Bishop of Corpus Christi, pontificated at the High Mass with which the meeting opened and which was offered for all the Catholic women of the diocese that their efforts would be fruitful throughout the critical years ahead. In his sermon, Bishop Garriga referred to the very fitting feast of the day, St. Patrick. The apostolic spirit of this patron of Ireland, and his determination to bring all souls to Christ, was emphasized by His Excellency.

"The Catholic women throughout the country," the Bishop stated, "are asked to become handmaids of the Bishops of the United States in their own organization, the National Catholic Welfare Conference, and thus be officially a part of the program of the Church in this country. . . . In the future problems that will be faced by your own Most Reverend Bishop he needs the help and intelligent cooperation of an enlightened laity. Through your unity within the National Council of Catholic Women you will be in a better position to aid him and thus aid the cause of united Catholic Action."

"Many are the dangers that we will face in the future," the Bishop continued. "We shudder in contemplation of that terrible tragedy destroying Christian civilization in Europe. Our Holy Father is crushed with grief. America must not fail in her great destination. The Church must gird herself for the oncoming battle through just such means as we are taking today to unite our forces in defense of Christian principles upon which this country was founded."

His Excellency spoke of the fine work which has been accomplished by the various organizations of Catholic men and women, all united within the National Council of Catholic Men and the National Council of Catholic Women, who speak with authority for the entire body in accordance with the dictates of the Bishops of the United States in the National Catholic Welfare Conference.

Officers to serve until the first annual convention in the fall are: President, Mrs. Joseph H. Mueller, Corpus Christi; vice presidents, Mrs. W. L. DeRoche, Corpus Christi, Mrs. C. J. Siegrist, Edinburg, Mrs. Clifford Farmer, Beeville, Miss Carmela Alonso, Brownsville, and Mrs. W. W. Stein, Laredo; recording secretary, Miss Francisca Farias, Laredo; corresponding secretary, Mrs. A. L. McDougal, Corpus Christi; and treasurer, Miss Emma Huddleston, Refugio.

The luncheon meeting taxed the capacity of the Hotel Nueces so that the overflow group had to be cared for at the Plaza Hotel. Mrs. W. L. DeRoche, Corpus Christi deanery president, presided. Messages of greeting were read from the Most Rev. Emmanuel B. Ledvina, Bishop of Corpus Christi, Mrs. J. W. McCollum, national president, and from the Galveston Diocesan Council of Catholic Women.

Mrs. Joseph Mueller, diocesan president, presided at the afternoon session and pledged her best efforts for the success of the Diocesan Council. She stated that with the help and cooperation of the Catholic women throughout the diocese, much could be done that would be helpful to the diocese and to the cause of united Catholic Action.

Rev. John Basso, Chancellor for the Diocese and diocesan director for the Society for the Propagation of the Faith, outlined ways in which the affiliated groups could promote interest in and aid the missions of the Diocese.

A call to service on the part of Catholic men and women in the interest of Catholic boys in camps was sounded by Mr. D. W. Boone, district deputy of the Knights of Columbus. Mr. Boone told of his experiences as a sailor in the first World War and the great hospitality of the Catholic people where he was stationed. "No greater opportunity has ever been presented to our Catholic people than to serve our Catholic youth who are devoted to our service through the national defense program," he stated.

Miss Lenna M. Wilson, field secretary of organization and development, N. C. C. W., outlined the plans for the period between the organization meeting and the annual convention and called upon the Catholic women to continue their enthusiasm and to work in cooperation with the diocesan and deanery officers and committee chairmen.

The need for all to work together in harmony and unison to effect a real spirit of federation throughout the diocese was stressed by the Rev. Joseph Fuhrmann, O.S.B., president of Corpus Christi College Academy, who was appointed by Bishop Ledvina as diocesan director of the Corpus Christi Diocesan Council of Catholic Women. He expressed appreciation to the pastors for their interest and the moral support of their attendance at deanery meetings and at the diocesan organization meeting.

The meeting was brought to a close by Bishop Garriga with his benediction upon the entire gathering.

## N. C. C. W. Groups Pledge Full Support to Catholic Community Service

ENTHUSIASTIC support and cooperation was pledged the National Catholic Community Service by the Catholic women's organizations of the United States at a meeting held at the headquarters of the National Catholic Welfare Conference, March 12.

The heads or representatives of sixteen national organizations and representatives of five diocesan councils, meeting at the call of Mrs. J. W. McCollum, president of the National Council of Catholic Women, and vice chairman of the Advisory Committee of the National Catholic Community Service, unanimously adopted a resolution of support of the program of N. C. C. S.

> "Evidencing our unity in response to the call for service, representing five million Catholic women, we pledge for God and country our most fruitful and intelligent resources. Together we shall go forward from this day, conscious that the strength of our nation lies not alone in armaments, but in the maintenance of the Christian home, the spiritual and material health of the community, and the integrity of our democratic ideals and institutions. Our work then likewise lies not only in cantonments, in leave areas and in industrial centers, but in each home and community.
>
> "To this we prayerfully dedicate our full strength, our untiring zeal, and our most effective cooperation to the defense of our beloved America, under the National Catholic Community Service."

### Group Expresses Appreciation of Miss Hooley's Appointmen

The group also expressed its appreciation of the appoint ment of Miss Anne Sarachon Hooley, Kansas City, Missouri past president of the N. C. C. W. and at present nationa chairman of the N. C. C. W. Committee on Youth, a assistant director of the Administrative Staff of N. C. C. S in charge of the Women's Division.

The work of defense opens up new fields of service for the youth of our country; hence, through the N. C. C. S. a more intensified program will be carried on by the N. C. C. W. Youth Committee, which Miss Hooley will continue to head. Members of the Council will rejoice in the announcement that in recognition of her work as chairman of the Youth Committee, Miss Hooley has recently received from Our Holy Father the medal, *Pro Ecclesia et Pontifice.*

Real sacrifice on the part of our Catholic people will be necessary to carry out the program ahead. In his address before the women, the Most Rev. Edward Mooney, Archbishop of Detroit, and chairman of the N. C. C. S., expressed confidence that the Catholic women had the resources and talents necessary to meet that challenge.

**Call for United Catholic Action Stressed by Dr. Carroll**

The Rev. Dr. Howard J. Carroll, assistant general secretary, N. C. W. C., described the conditions existing in various camp and industrial centers, and the necessity for immediate and united action on the part of our Catholic womanhood. Father Carroll pointed out particularly the responsibility of communities in which there are no camps or industrial areas. These communities often have not sufficient resources to care for this swelling population, and hence the communities not so burdened must share in the care.

The set-up of the government coordinating agency was described by the Rev. Lucian L. Lauerman, director of the National Catholic School of Social Service. Both Father Lauerman and the Rev. Paul Tanner, assistant director, Youth Department, N. C. W. C., stressed the urgency of volunteer service in this program of defense.

Mr. Donald T. Sheehan, director of Public Relations, N. C. C. S., announced the personnel of the Board of Trustees, Governing Committee, Executive Committee, Advisory Committee, and the outline of the administrative staff.

A brief outline of suggested activities was given by Miss Anna Rose Kimpel, field secretary of Youth, N. C. C. W.

**Names of Organization Representatives Present**

Present at the meeting were Mrs. Robert A. Angelo, president of the Harrisburg Diocesan Council of Catholic Women; Mrs. Fred. Altemus, representing the Christ Child Society; Mrs. Richard G. Auspitzer, representing the Brooklyn Diocesan Council; Mrs. Omi X. Bingman, member of the Supreme Board of the Supreme Auxiliary, Knights of St. John; Mrs. George H. Bradford, president, International Federation of Catholic Alumnae; Miss Mayme G. Carey, president, Wheeling Diocesan Council; Mrs. Helen M. Doyle, supreme president, Catholic Ladies of Columbia; Miss Mary C. Duffy, supreme regent, Catholic Daughters of America; Mrs. Louise Eurkoos, representing the American Lithuanian Roman Catholic Federation of America; Miss Olive Gage, member of the Board of the Alumnae Association of the National Catholic School of Social Service; Mrs. William R. Gregory, president, Detroit Archdiocesan Council; Mrs. James F. Hartnett, president, International Federation of Notre Dame de Namur Alumnae; Miss Mary A. Kinsella, national president, Ladies Auxiliary, Ancient Order of Hibernians; Mrs. Mary Filser Lohr, national president, National Catholic Women's Union; Mrs. Stephen J. McDonough, representing Theta Phi Alpha; Mrs. J. C. Magarahan, president, Charleston Diocesan Council; Mrs. Carolyn B. Manning, national regent, National Circle, Daughters of Isabella; Mrs. Susan B. Matuscak, secretary of the First Catholic Slovak Ladies Union; Miss Helen Phelan, president, Cleveland Diocesan Council; Miss Irma Piepho, representing Kappa Gamma Pi; Mrs. Mary F. Storms, president, Overseas Division, National Catholic War Council; Miss Dorothy J. Willmann, organization secretary, Women's Sodalities, Sodality of Our Lady; Miss Mabel R. Wingate, first vice president, International Federation of Catholic Alumnae. The National Alliance of Bohemian Catholics were unable to have a representative present but pledged their cooperation.

In attendance from the National Council of Catholic Women, in addition to Mrs. McCollum, president, were Miss Hooley, Miss Agnes G. Regan, executive secretary, Miss Margaret T. Lynch, assistant executive secretary, and Miss Kimpel.

Many diocesan council presidents, unable to be present at the meeting, have already sent in a pledge of cooperation.

**Help Given to Chaplain's Aid and Red Cross**

In the meantime, many groups are already actively at work in their own communities, making altar linens for the Chaplain's Aid, helping the Red Cross, entertaining conscriptees, aiding new industrial workers.

The Detroit Archdiocesan Council of Catholic Women office is serving as a clearing house for all women in the Archdiocese interested in making altar linens for the Chaplain's Aid. The Council is accepting cash donations from those who wish to contribute but have not the time to make linens, is purchasing the linen and distributing it to those who have offered their services in sewing.

Other diocesan presidents who through monthly letters have called attention to the help that may be given the Chaplain's Aid Association include those in the dioceses of Brooklyn, Charleston, Des Moines, Galveston, Milwaukee, Mobile, Pittsburgh, San Francisco, and Springfield, Illinois.

Several Councils whose local groups have already started the project of collecting Catholic newspapers, magazines and books for distribution to camps include Belleville, Des Moines, Galveston, Harrisburg, Omaha, St. Louis, and Springfield, Illinois. The Galveston Diocesan Council has already distributed three hundred pounds of reading material to camps in the vicinity. Council headquarters serve as an excellent clearing house or distributing center.

**National Organizations Enlist Cooperation of Local Groups**

Several national organizations have made extensive plans, which they are extending through their local groups.

All Catholic groups have been most generous in offering the facilities of their club houses for the entertainment of trainees. Also Youth Councils have invited the conscriptees to parish parties. The Catholic Daughters of America have offered the facilities of their clubs to the N. C. C. S. for programs. Catholic groups in the Archdioceses of St. Louis and San Antonio and in the Dioceses of Corpus Christi (newly organized), Mobile, Natchez and St. Augustine are already at work in programs of entertainment.

It is most important that our Catholic women become actively interested in and join City Councils of Defense. Members of the Brooklyn Diocesan Council have already identified themselves with this work in their community. Mrs. Charles H. Apps, a member of the national board, N. C. C. W., was appointed by the Governor of New Jersey, to serve on the New Jersey State Defense Council.

Two members of the staff of the National Council of Catholic Women are in the field at this writing, surveying the possibilities of further Catholic work in the field of defense. Miss Lenna M. Wilson, field secretary on organization and development, who has just completed organization of the Corpus Christi Diocesan Council of Catholic Women, included in her itinerary stops at Springfield, Illinois, St. Louis, Little Rock, Houston, San Antonio, El Paso, Los Angeles and San Francisco in the interests of Council participation.

Miss Anna Rose Kimpel, field secretary of youth, is in Alexandria, Louisiana, meeting with the Ordinary and Catholic leaders, planning a program of recreation. Miss Kimpel writes that the needs of the Catholic chaplains are, in addition to linens and vestments, catechisms, prayer books, rosaries, song cards. The chaplains whom she had interviewed, preferred the Catholic Prayer Book for the Army and Navy, compiled by the late Rt. Rev. Msgr. John J. Burke, general secretary of the N. C. W. C.

The administrative staff of the National Catholic Community Service will soon be installed in Washington. We know that our affiliates will cooperate wholeheartedly in the plans and programs that are soon to be issued.

# N.C.C.W. Activities *in the* Dioceses

## Inspiring Examples of Catholic Action in Far-flung Fields

**Feast of Our Lady of Good Counsel**

APRIL marks the feast of the Patroness of the National Council of Catholic Women, Our Lady of Good Counsel. In the midst of the many problems which confront us today, we do need the counsel of our Blessed Mother. Let us all unite in a novena for that intention, beginning on April 18. On the feast of our Patroness, a special Mass will be offered in the chapel of the National Catholic School of Social Service for the intention of all the benefactors of the School. We know that all our affiliated groups throughout the United States will join in prayer on this day, both for the work of Catholic Action and the workers.

Organization chairmen of the National Council of Catholic Women are striving in a special way to present a worthy gift to Our Lady on this day. That the work of Catholic Action may be truly effective, that all Catholic women may be united in advancing the welfare of the Church, organization chairmen are carrying on a special campaign to make the Diocesan Councils and the National Council of Catholic Women better known. Helping the members of the organization committee in many dioceses are the members of the Speakers' Bureau who are prepared to give talks on Catholic Action, the National Catholic Welfare Conference, the work of its various departments, the National Council of Catholic Women, the undertakings of the various committees, the Diocesan Council of Catholic Women. The Peoria Diocesan Council has just organized a Speakers' Bureau.

**Growth in Diocesan Mediums of Publicity**

A bond in bringing together more closely the Catholic women in the diocese is found in the monthly letters of diocesan presidents to their affiliated organizations and Catholic women's groups in the diocese. Approximately half of the Diocesan Councils now have such monthly bulletins. The latest Council to adopt this mode of communication is the Indianapolis Diocesan Council of Catholic Women. The first issue has just been received at Headquarters, a four-page mimeographed chronicle, "Month by Month with the Diocesan Council," containing messages from the spiritual director, diocesan president, organization chairman, notes on meetings, radio programs, and a list of diocesan officers and chairmen.

Many diocesan councils are using more extensively the radio in presenting the work of Catholic Action and in acquainting their communities with Catholic principles. The series being given by the Houston District of the Galveston Diocese has elicited much interest. Then the Spokane Unit, in connection with its Book Fair, gave a series of three broadcasts on The Gallery of Living Catholic Authors and on individual Catholic authors and their works. The Catholics of El Paso have initiated a weekly program, known as the Catholic Half Hour. Spiritual Gems is a fifteen-minute program sponsored each week by the Roswell District of the Santa Fe Archdiocesan Council. The president of the Auburn Deanery, Rochester Diocese, participated in a weekly program on "Women in a Changing World," her subject being "Catholic Women in a Changing World." In South Carolina a program of local Council activities is being broadcast.

In addition to presenting original programs, Council groups have been active in securing Catholic programs—the "Catholic Hour," "Call to Youth," "Ave Maria Hour," "Call to Service," and other special programs—as well as expressing their appreciation for the presentation of these programs to their local radio stations.

An aid to the better understanding of the work of Catholic Action is the translation of material into foreign languages. The president of the Santa Fe Archdiocesan Council has translated excerpts from the N. C. C. W. folder for her Spanish groups. The members of the newly established Corpus Christi Diocesan Council are considering the issuance of a monthly communication to Spanish affiliates. In response to a request for study club material in Czech, the National Alliance of Bohemian Catholics, a national affiliate, has offered to undertake this project.

**Study of Catholic Action Magazine and Monthly Message Urged**

In any program of Catholic Action, it is most important that affiliated groups review regularly the monthly publications of the National Catholic Welfare Conference and the National Council of Catholic Women, CATHOLIC ACTION and *Monthly Message*. In these two publications are contained news of what other groups are doing and suggestions for programs and activities for local groups. The Oklahoma City-Tulsa Diocesan Council has a "contact woman" in each affiliated organization who reviews these publications monthly. At the national convention in Detroit, the Detroit Archdiocesan Council presented the plan of its "digest" chairman; the archdiocesan chairman presents each month an outline for the guidance of local chairmen in presenting the material in CATHOLIC ACTION. The Peoria Diocesan Council has since adopted this plan.

The president of the Litchfield Deanery, Springfield, Illinois, has found the Designs for Deanery Development useful in planning deanery programs. The last meeting consisted in a roll call of parishes, reports of parishes, reports of committee chairmen. This was followed by papers on "Press and Publicity," "The Evils of Salacious Literature," "The Progress of the Legion of Decency," a short skit on "I Can Read Anything." "Catholic Rural Life—Its Needs and Opportunities," a report on a paper given at the national convention in Detroit, was given by Mrs. C. C. Duckworth. The deanery has adopted "Motor Missions" as its project.

**Cooperation in Local Catholic Press Month Programs**

Catholic Press Month was enthusiastically supported by many of the Diocesan Councils according to reports received to date at national headquarters. Special messages were contained in the monthly letters of the following Councils: Amarillo, Belleville, Charleston, Cleveland, Detroit, Des Moines, Galveston, Lafayette, Los Angeles, Milwaukee, Mobile, Natchez, St. Augustine, St. Louis, Seattle, and Springfield, Illinois.

Talks on the importance of the Catholic press, assistance in securing subscriptions, giving subscriptions to schools and public libraries, and press month exhibits were among the specific activities.

The San Francisco Archdiocesan Council, at its quarterly meeting, distributed 300 copies of *The Monitor* and of *Our Sunday Visitor* to members and solicited subscriptions. The Rev. Richard Hammond, Archdiocesan representative of the Catholic press, spoke on the "Press and Youth."

The women of the Lafayette, Natchez and New Orleans Councils assisted in subscription campaigns for CATHOLIC

ACTION OF THE SOUTH. The returns from Lafayette were not complete at the time the chairman wrote in, but the last report was an increase of 425 subscriptions. Affiliated groups in the Natchez diocese gave subscriptions to public libraries, schools, colleges and homes. Peoria reports the placing of copies of *The Register* in public libraries. The Portland, Maine, Council secured the exhibit of Catholic books in many of the public libraries during Press Month.

**Decent Literature Campaign Aided by Many Groups**

The campaign for decent literature is being carried on effectively in many dioceses. Rochester Council members send copies of the N. O. D. L. lists to local department stores and 5 and 10 cent stores. Other groups have organized vigilance committees to watch local newsstands and drugstores. The Peoria Diocese is planning an intensive drive for early spring.

In dioceses where the campaign has been under way for some time, the positive side of the campaign is claiming more attention at the present time. Diocesan chairmen of libraries and literature are assisting in the compilation of Catholic book lists and in the display of Catholic literature, both books and magazines.

The Amarillo diocesan chairman puts three musts on her list for each Parish Council—one Catholic book review, one Catholic book donation to the public library, one pamphlet rack and magazine exchange.

The chairman of the Lafayette Diocesan Council recommended to her chairmen a thorough campaign for subscriptions to the diocesan weekly, the establishment of Catholic libraries in every parish, and the arousing of interest in libraries already established.

A small parish in Mechanicsburg, Pennsylvania, recently asked for information on the forming of a Catholic lending library. A letter just received states an encouraging start has been made. There are about 35 active members, every one zealous and untiring.

**Placement of Catholic Literature in Public Places**

Catholic books and magazines have been placed in libraries, schools, hotels, beauty parlors and C. C. C. camps by the Santa Fe Archdiocesan Council of Catholic Women.

Members of the Mobile deanery are contributing newspapers, magazines and pamphlets to a central committee, which places them in racks in railroad stations. The members also collect literature and distribute it to the Seaman's Institute, County Poor Farm, City Hospital and T. B. Sanatorium.

A session featuring library and literature work will be given at the Seattle Diocesan Council convention.

Cancellation of subscriptions to magazines containing articles offensive to the Catholic religious and moral code and protests sent to magazines publishing offensive articles were reported by the Oklahoma City-Tulsa Diocesan Council.

**Good Friday Observance Aided by Many Units**

A movement that deserves support is that of the closing of business offices and stores on Good Friday. As reported in *Monthly Message*, a bill has been introduced in Congress to make this a legal holiday. Under the leadership of Miss Kathryn Guilfoyle, past president of the Des Moines Diocesan Council of Catholic Women, a committee consisting of both secular and church organizations is working for the closing of offices in Des Moines.

Three years ago the president of the Waterville District contacted the Chamber of Commerce, the Board of Retail Merchants, the mayor, the school superintendent, the state liquor stores, the theatres, the editor of the local newspaper, the pastors of local churches requesting that all places of business be closed between 12 and 3 on Good Friday, and for all employers to urge their employes to attend services. The churches in the city, both Catholic and Protestant, were filled to capacity. Last year the Governor issued a proclamation asking for the whole state to observe the three hours closing.

## N. C. S. S. S. NOTES

THE national "May Party" held annually in Washington, D. C., under the auspices of the Washington Auxiliary of the National Catholic School of Social Service will take place on the evening of Monday, May 5. A number of similar events have been planned throughout the country for the same evening. Where it has not been possible to make arrangements for a party on that date, an evening a few days before or after has been selected. Already we hear many encouraging reports of prospective functions.

Rev. Lucian L. Lauerman, director of N. C. S. S. S., had a splendid opportunity for a conference with Catholic social workers of Detroit at a meeting held on Friday, March 21. On the following day he met with the members of the Archdiocesan Council of Catholic Women at their convention to talk over plans they had in mind in the interests of the School.

The faculty of the School looks forward to having a very busy summer. Following the closing of the School, the annual Institute on Industry will be held, June 15-21. Early registration is requested of any who are interested in attending this Institute which is under the joint auspices of the National Council of Catholic Women and the Social Action Department of the National Catholic Welfare Conference.

The Institute will be followed by the meeting of the Chaplains of Penal Institutions who will make the School their headquarters during the week of their conference.

The possibility of establishing a summer institute for prospective workers on the National Defense Program is being considered. It will be necessary for the National Catholic Community Service to build up a personnel of trained workers to be employed in the field of community organization and welfare work near training camps, naval and industrial areas which are growing up in different parts of the country.

A great task is ahead in providing for such training of representative American Catholic citizens to prepare for meeting this great responsibility and opportunity. Quoting from Father Lauerman's statement in the April *Monthly Message:*

"A training program and budget have been drafted and presented. The faculty is equipped and eager to render extra service. Inspired by the conviction that there can be no democracy without religion, no morale without morality, the Catholic women of America, through their National Catholic School of Social Service, are going into the service for God and country in this emergency. The call has come. The School is ready."

So the National Council of Catholic Women may well be happy that the institution which grew out of the World War in 1919 is ready to meet the emergency of another world war even more tragic in its consequences.

**NEW N. C. C. W. PUBLICATIONS—NOW AVAILABLE**

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